TO THE RIGHT VVorshipfull, the Ladie *Mary Strode*, of Newingham in Deuon.

MAdam, if I should vndertake a discourse of the worth & excellencie of Prayer, it would be much harder for me to keepe measure, then to bee furnished vvith matter. How it is commanded by God, and commended by the frequent practice of all the faithfull, there is no man reading the Scripture can be ignorant: & what svveetnes it brings to the Soule & Conscience, by having such a continual

entercourse & communion with the Lord, I hope your Ladiship can witnesse from your owne experience. This is all I will say on the behalfe of Prayer, that as it is one of Gods titles of honour to be stiled, The hearer of Prayers, (Psal. 65. 2.) so to call upon the Name of the Lord, is put for the whole dutie, & as it were the life and substance of a Christian (1. Cor. 1. 2. 2. Ti. 2. 19.). Prayer is that vvhich seasoneth all other service which we offer unto God, it is an argument of a mans effectuall profiting by other exercises of godlines, it is a thing vvhich the persecuters of the Saints, vvhen they violently cause all publike acts of worship-

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ping God to be intermitted, cannot abbridge vntill life it ſelfe bee extinguiſhed. Much talking there is of Prayer in the world: but if, ſetting aſide mens lip-deuotion, inquirie bee made into them, vvhat apprehenſion they haue of their owne vvants, what conceit of the Maieſtie & preſence of God, what knowledge and vnderſtanding of his promiſes, vvhat care (vvhen they come to pray) to vvatch ouer their owne ſtraggling thoughts, & to tye their harts to that buſineſſe of deuotion, wee ſhall find ſuch an vniuerſall ſcarcitie of theſe things, that it may be ſafely affirmed, that albeit there be many kneelers and ſpeakers, &

repeaters of words, yet there are few true petitioners vnto God. Now among those few vvhich make conscience to perform this dutie as they ought, I haue obserued a great defect: namelie that for want of exercised wits, of knowledge in the Scriptures, and especially of experience in the power of godlinesse, and of a liuely sense and distinct conceiuing of their owne personall necessities, they are not able to bee their owne messengers, nor to do their owne errand, in presenting the sacrifice of Prayer before the Lord. They vvould pray vvith their families, but they knovve not hovv; they haue a willingnesse vpon other occasions to become

come suters vnto God, but they cannot deuise which way to beginne. To helpe these, I haue lately taken a little paines: not with an intent to bind their deuotions to my words, (for vvho am I, that I shold take vpon me to limit the motions of another mans hart, to a forme of my deuising?) neither yet to cherish any in this their insufficiency to deliuer their own apprehensions and particular cases vnto God: but that by seeing the order and course of Prayer, and by acquainting thẽselues with words and formes of speech agreeing to the nature of such an exercise, they may at last, like little children, who by creeping, and

by the leading of others, learne to goe, bee able to performe this holy dutie with contentment to themselues, & with comfort also to others vpon occasion.

Hauing ended this little labour, I emboldened my selfe to offer it to your Ladiship: not so much for your owne need (vvho I hope are able vvith Hannah, out of the abundance *of inward feeling, to* poure out your Soule before the Lord, 1. Sam. 1. 15. 16.) *but as a pledge of my loue, and as a witnesse of my thankefulnesse vnto God for his graces in you. And so leauing this Manuell vvith you, as a memoriall of that respect vvhich your Ladiship may*

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many waies challenge from mee, I pray GOD in Christ to keepe you by his mightie Power, thorough faith, vnto Saluation.

Modbury, the tenth of October. 1608.

Your Ladiſhips in all Christian dutie,

Sam. Hieron.



¶ To the Christian Reader.

I Am not ignorant (good Reader) that set formes of Prayer are very distastefull vnto many: They are adiudged to be a kind of cõfining and limiting of Gods Spirit: And some which doe allow them a lawfull vse in the Congregation, doe yet not so well approoue them for priuate purposes. For mine owne part, as I fauour neither their fondnesse who scarce account it praying, vnlesse it be by a booke; nor their carelesnesse, who labor not to attaine to an abilitie of commending their personall occasi-

occasions (euen in vvords of their owne conceiuing) vnto God: so I could neuer see good reason, why platformes of direction for those, who are yet but beginners in this spirituall exercise of Prayer, should be thought any way inconuenient or needlesse amongst Christians. There is a great deale more art in the cariage of a sute to bee put vp vnto God (especially when a man is to be the mouth of others, as in a family, or in visiting the sick, or the like occasion) thē euery one, though perhaps hee haue some good feeling and vnderstanding in Religion, can at the first attaine vnto.

vnto. Neither is it (as is pretended) any ſtraightning or bounding of Gods Spirit; but a meanes rather of quickening and ſtirring vp the ſpirit of him that prayeth, when hee ſhall ſee the neceſsitie of bemoning ſom corruptions, or of craving ſome graces, or of giuing thanks for ſome bleſsings receiued, which himſelfe did not ſo much as thinke vpon before. Beſides, that he may, according as his ſpirituall feeling ſhall increaſe, enlarge any particular requeſt, if it bee not ſo full to his preſent caſe; or inſert his own more perſonall concernements, which hee, who went about only to giue him ſome

some general directions, was not able to coniecture.

And touching that which I doe heer offer to the world, I professe sincerely, that in my first vndertaking it, I had no meaning to take vpon me to set downe lawes for other mens deuotions, or to prescribe any man in his particular occasions of going to the Lord, to speak to or so & no otherwise, as though I would reduce all supplications to be put vp into the high court of Heauen, vnto a proportion, and scantling of my conceiuing: He shall wrong mee very much, whosoeuer shall so imagine. Onely this was it I intended & thought:

I ſaw the ignorance of that place, where I liued. I had often & earneſtly commended Prayer. I had manie times, with the beſt reaſons I could, perſwaded the vſe of it in priuate families. I perceiued withall in ſome, a better inclination to it, then power to performe it. Heerevpon, I thought with my ſelfe, that as familiar Catechiſmes, and plaine Treatiſes haue their vſe, beeing ioyned to the publique miniſtry, to bring thoſe, which are yet but babes in Chriſt (1. Cor. 3. 1.) vnto knowledge; ſo alſo ſome help in this kind might be good, to beget feeling, & to be a guide to thoſe which haue

haue as yet but ſtammering and liſping tongues, vntill they ſhall bee able, hauing tongues as fined ſiluer (Pro. 10.20) plainly & diſtinctly to ſpeake the language of *Canaan* (Eſay 19.18.). For this cauſe I gaue my booke no greater title then *A helpe to Deuotion*, becauſe I would not be miſtaken, or thought to intend any thing elſe, but onely to further their religious purpoſe, who would fain learne to pray orderly and effectually vnto God. And in this courſe, I am ſure, that I am not without examples. VVoorthy Diuines haue in theſe latter times beſtowed their paines this way: Maſter

fter *Iohn Bradford*, Maſter *Edward Deering*, Maſter *H. Smith*; Ma. *R. Rogers* (page 421. of his 7 Treatiſes) Ma. *Brinſly* (in the ſecond part of the true Watch) and others whom I need not name.

I might mention others of other Countries, as Maſter *Caluin* (in the end of his Catechiſme) &c. But the warrant of the Scripture is aboue all. I wil ſay nothing of thoſe formes which wee find appointed for the publique vſe in the Temple: that which I endeuour to iuſtifie, is the lawfulneſs of formes for priuate helpe.

I might tell thee of the words of Prayer, which the Prophet

Prophet bade the people to take vnto them, and to say vnto the Lord (Hos. 14. 3.): of the forme which *Habakkuk* was wont to vse for the ignorances of the people (Chap. 3. 1.): of the many Psalmes which are stiled, Psalmes of instruction, not onely because the matter was of vse to instruct Christians, but also because the verie mould it selfe might remaine as a helpe in Prayer for those who should at any time fall into the like occasion, which the Enditer of the particular Psalmes was exercised with. These & other things might I insist vpon: But I finde a title giuen to one Psalme, which

which shall bee vnto mee in stead of many proofes, Psal. 102. It is this: A Prayer of the afflicted when he shal be in distresse, and poure foorth his meditation before the Lord. Which Psalm, though aymed perhappes at some more speciall affliction, in which the seruants of God then were, yet inasmuch as it is reported in the title to bee for the generall vse of an afflicted person (as indeed it is excellent for such an occasion) it seemeth to mee abundantly to satisfie al those who shall doubt of the conueniencie of such set directions.

Thus hauing acquainted thee with my whole intent, and

& labored (least thou shouldest thee forestalled by any mis-opinion) to shew vvarrant for my dooing, I commend my endeuours to thee, and thee to the Lord, praying him to furnish thee with the spirit of supplicatiō (Zec. 12. 10.) that thou maist bee so ful of holy matter (Job 32. 18.) and so abounding vvith gracious speech (Colos. 4. 6.) that thine abilitie to vtter thine own feeling vnto God, may bring much sweetnesse to thy Soule, and no lesse cōfort to others, if thou bee at any time occasioned to speak in the name of others to his Maiestie: Adding this vvithall, that if thou ayme not at this

this grace, but content thy ſelfe ſtill to ſpeake no other words but ſuch as are put into thy mouth, thou wrongeſt thy ſelfe greatly, & all thoſe who haue laboured to bring thee vnto more perfection. Farewell.

Thine in the Lord,

Sam. Hieron.

A ſhort aduertiſement touching preparation before Prayer.

In which is ſhewed { 1, *The neceſsity of it.* 2, *The manner of it.*

THe neceſsitie of Preparation may appeare many waies.

1 *By our Sauiours platform,* in which the Petitions are not ſet downe abruptly; but a ſolemn preface is prefixed, like a faire porch to a beautifull houſe: to teach vs to frame our affections and ſet

them in due order, before we draw neere to ſpeak vnto the Lord.

2 *By expreſſe cõmandement:* Be not raſh with thy mouth, nor let thine hart be haſtie to vtter a thing before GOD. Eccles. 5. 1. It is a dangerous thing to babble out vndigeſted and vnaduiſed words in his eares.

3 *By example.* O God (ſaith *Dauid*) my hart is prepared, ſo is my tongue, &c. Pſalme 108. 1. It was the difference betwixt him and hypocrites, that hee waſhed his hands in innocencie, before he would compaſſe the Altar. Pſa. 26. 6.

4 *By due proportion from outward things.* If a man goe before

fore a Prince, or man of authoritie, he will thinke vpon his cariage, he wil set his tale in order, and meditate what to say: how much more then should we prepare when we come to speake to God, who is higher then the Kings of the earth?

2 *The maner of Preparation stands in* { *Praying*, *Meditating*.

1 *Praying*. Marualle not that I make Praying a preparatiue to Prayer. A little eating prepareth a weak stomacke, and setteth an edge vpon the appetite to eate more; so in prayer: Therefore *Dauid* before prayer,

prayed, Let my prayer be directed in thy ſight as incenſe, &c. Set a watch, O Lord, before my mouth, and keep the door of my lips, Pſa. 141. 2. 3. A lifting vp of the ſoule to heauen, with a deſire of direction, is a good preparatiue.

2 *Meditating*, vpon three thinges: 1 Gods Maieſtie: 2 Gods promiſes: 3 Our owne vileneſſe. The reaſon is this: There are 3 things chiefely requiſite in prayer, which are helped by this threefold meditation: 1 Humilitie & lowlineſſe of ſpirit, begotten by the due conſideration of Gods Maieſtie; 2 Confidence and aſſurance

to

to be heard, bredde by the knowledge of Gods promiſes; 3 Feruencie of affection, ſpringing from the apprehenſion of our own vileneſs.

That the Maieſtie of God muſt bee thought vpon, is proued, Eccles. 5. 1. He that ſpeakes to God, is bidden to remember, that GOD is in heauen.

That the promiſes muſt be muzed vpon, appeares, 2. Sam. 7. 27. Thou haſt reuealed vnto thy ſeruaunt &c. Therefore hath thy ſeruaunt beene bold to pray &c. Geneſis, 32. 11. 12. I pray thee deliuer me, &c. for thou ſayedſt, I will ſurely doe thee good. What courage can we

haue to goe to the throne of grace vvithout the warrant of promiſe?

That our owne vileneſſe muſt bee remembred, it is euident, Ge. 32. 10. I am leſſe then the leaſt of thy mercies. Ezra. 9. 6. O my God, I am aſhamed and confounded to lift vp mine eyes, &c. for our iniquities are increaſed, &c. Thus thē prepare thy ſelf to pray: Exerciſe thy thoughts before hand vpon theſe three things: 1 what a preſence ful of maieſtie thou muſt come into: 2 what ſweet promiſes hee hath made to encourage thee: 3 what neede thou haſt to flie to his mercie. This will furniſh thee with humi-

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litie tempered with cheerefulneſſe, and both vvhetted on and quickened by the feeling of thy owne neceſsitie.

To helpe thy meditations of Gods maieſtie, remember Pſalme 104. 1. O Lord my GOD, thou art exceeding great, thou art clothed with glorie & honour, &c. 1. Tim. 6. 16. who only hath immortalitie, and dvvelleth in a light that none can attaine vnto &c. and ſuch like places.

To ſupply thee with words of promiſe: conſider Pſalme 50 15. Call vpon me &c. ſo will I deliuer thee &c. Iſ. 65. 24. yea before they call I will

anſwer, & whiles they ſpeak I will hear. Ioh. 14. 13. Whatſoeuer you aske in my name, that will I do: & many ſuch teſtimonies.

To bring thee to ſee thine own vileneſſe, ponder Iob. 5. 14. Man drinks iniquity like water. cha. 25. 4. Hee cannot bee cleane that is borne of a woman. Pſa. 51. 5. I was born in iniquitie, &c. Rom. 7. 18. I knowe that in my fleſh dwelleth no good thing. Gather account of thy particular ſinnes, as Iob did, chapter 9. 3. View thy ſelfe often in the glaſſe of the Law.

A Prayer to bee prepared & enabled to pray.

O Almighty and eternall God, the alone giuer & bestower of all good, without whose speciall enabling, no man hath power to performe any speciall dutie as hee ought; I beseech thee be pleased to prepare my hart, and to quicken my affections, to this holy seruice of calling vpon thy Name: Make me to remember both who ỹ art into whose presence I am come, and with whom I haue to do, euen a God exceeding great, clothed with glory & honour: and what I my selfe am, euen dust and ashes, and a most vile

and vnworthy sinner. By this, I pray thee to strike an awful reuerence into my soule, that I may watch ouer my thoughts, and take good héed to my behauiour héere before thée, lest my presumption & want of due respect vnto thy maiestie, should turne my prayers into sinne. Giue mee a liuely sense of mine owne personall wants, and a distinct vnderstanding both of those good things which I haue receiued from thee, and of those rich mercies which in thy word y hast promised to bestow: that so I may bee furnished with matter, both for request and for thankfulnes; and may become able by degrées out of

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mine owne feeling, to peure out my soule abundantly before thée. Alwaies let thy spirit of supplications bee with mee to assist mee, to sanctifie my thoughts, to guide my tongue, and to helpe my infirmities.

Endue me with faith in thy promises, that I may come boldly to thy throne of grace, and may learne both to trust vnto, and to awaitt for thy saluation; not daring to limit thy maiestie, or to prescribe vnto thée, how or when to supply mée.

Let this exercise of praying be a delight vnto mee, make mee constant in the vse of it, knowing that speedy accesse to

prayers of faith haue into thy presence, and what a priuiledge it is for a mortal man, to haue frée libertie of vnfolding his wants, and laying open his desires and griefes before the immortall God: Euer (O Lord) let the end of my praying be thy glory, and let mee make conscience to be still as plentifull in thanksgiuing, for mercies receiued, as I shal be earnest in suing, for those good things I stand in neede of. Grant mee these graces, for my onely Sauiours & Mediators sake Iesus Christ. Amen.

A Morning Prayer, for priuate Families.

MOst gracious GOD and louing Father, in all humilitie of soule, and vnfained acknowledgement of our bounden dutie, wee present our selues heere before thy throne of Maiestie, and glory, desiring in some measure to shew our thankfulnesse for the multitude of thy mercies heaped vpon vs thy most vnworthy seruants. By thée at the first wee were fearefully and wonderfully made, thou coueredst vs in our mothers wombes, thou gauest vs the shape of men and women, when it was frée for

for thée to haue equalled vs vnto thy baseſt creatures: ſince, it hath pleaſed thee to preſerue vs, to watch ouer vs and to guard vs by thy prouidence, to open thy hand, and to replenish vs with good things, to giue vs food and raiment, health, libertie and peace. O Lord thy compaſſions faile not, but they are renued euery morning: euen in this night paſt we haue receiued an apparant euidence of thy loue: For whereas, for the ſinnes committed the day before, thou mighteſt euen in the dead of ſleepe haue taken our ſoules from vs, and ſo ſuddenly haue brought vs to our account, it hath been thy plea-

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sure yet to spare vs; and not only so, but to refresh vs with quiet rest, and to bring vs in safety to the beginning of this day. Graunt (O Lord) wee pray thee, ỳ the ordinary vse of these thy kindnesses, may not make vs the lesse to estéem them: but so affect our harts with the apprehensiõ of them, that we may learne to admire thy mercy, which dealest so graciously with such vnthank full persons as wee haue alwaies beene, and may euen binde our selues to striue to shew all obedience & dutie to thée, which dost so enlarge thy gwdnes vnto vs. But chiefelie (O Lord) raise vp (we beseech thée) our harts and our affections

affections frō these outward fauours (the least of which notwithstanding is greater then ẏ best of our deserwings) and drawe vs to the serious consideration of those blessings, which doe more directly concern a better life. Make vs thankfully mindfull of the grace of election, by which thou freely chosest vs in Christ to be vessels of mercie, before wee were; of thy sending thy sonne out of thine owne bosome, beeing in thine owne forme, to take on him the forme of a seruant, and to becom obedient vnto ẏ death, euen the death of the Crosse for our sakes; of thy calling vs out of the kingdome of dark-

darknes by the power of the gospell preached; of thy shining into our harts by the enlightning of thy spirit; of quickning vs when we were dead in trespasses and sinnes; of thy begetting vs again vnto a liuely hope; of the first fruites of the spirit, & of that earnest of our inheritance which thou hast giuen vs: of the daily free vse and libertie of thy word, whereby that great mysterie of godlinesse yea euen thy whole counsel is clearly reuealed to vs. O Lord teach vs to consider what miserable creatures we were in our selues, and what a fearefull case we had yet beene in, if thou hadst left vs to our selues:

selues: that so the view of these vnspeakeable and vndeserued fauours may euen rauish our spirits, and so possesse our harts that wee may constantly resolue, henceforth to giue vp our selues as a liuing sacrifice, holy and acceptable vnto thee, and to denote all our powers both of soule and bodie to the glory and honour of thy Name. And (Lorde) enable vs heereunto we pray thée; for wée are not sufficient of our selues, to thinke anie thing, as of our selues, wee are naturally vnprobate to euerie good worke. Open therfore the eyes of our mind, that we may sée what is good, and what thou requirest of

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vs; teach vs to make thy word our delight and counsellor; that by it wee may be informed in thy paths: put thy spirit within vs, & cause vs to walke in thy statutes; let our eares continually hear a word behind vs, saying, This is the way; giue vs harts of flesh, yeelding, and pliable affections; subdue the crookednes of our nature, and bring it vnder the obedience of Christ. And when thou hast entred vs into a good course, vphold vs therein by thy alsufficient grace, stablish vs in euery word and good worke, fill vs with the fruites of righteousnes, let vs not bee idle nor vnfruitful in our pro-

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fession: but graunt that wee may bee euen rich in good woorks, and so may adorne the doctrine of thée our Sauiour in all things, making the aduersaries of thy truth ashamed, when they shall haue nothing concerning vs to speake euill of. And shield vs (O Lord) we earnestly intreat thée, against the malice and rage and furie of the diuell: giue vs wisedome to discerne his policies, and courage to resist euen his most fiery assaults: make vs wise against the beguiling entisements of this sinful world: let vs not be caried away with the stream of these corrupt times: harden our faces, against the repro-

ches & enmities of euill men: suffer vs not to bee wearied nor to faint in our mindes for any tribulations: sanctifie vnto vs euery affliction, that it may bee a meanes to purge out our corruptions. Draw our mindes from the loue of this present world, teach vs to vse it as if wee vsed it not, graunt that wee may euer remember that we haue heer no cõtinuing citty; that so we may seeke for that kingdome that cannot be shaken, but is eternal in the heauens: Cause vs to depend vpon thy prouidence, and to cast our care and burden vpon thée; assuring our selues ý thou which hast giuen vs Christ, canst not but with

with him giue vs all things also. And (Lord) if at any time we fal by occasion into a fault (as who are we, that wee should presume?) put vnder thy hand we beseech thée, deliuer vs out of the mire that we sinke not, let not sinne swallow vs vp, let it not grow strong vpon vs, least wee perish. Enable vs vnto diligence and faithfulnes in our seuerall callings, teach vs to lift vp our harts to thee for a blessing vpon our indeuours, and to remember that we are alwaies in thy presence; that so we may studie to walke with thée, and to approue our verie thoughts vnto thee. Giue vs a sober vse of thy creatures, make

make vs ready to reach out our hands vnto the wants of others; beget in vs a godlie iealousie ouer our selues, that we may walke circumspectly, taking heede to our selues, in our eatings, in our apparel, in our companie, in our recreations, often considering our wayes, and labouring quicklie after euerie error, to turne our fæte into thy testimonies. And (Lord) cause vs to be earnestlie mindfull of the estate of thy whole Church: bless all kingdomes and states professing thy truth, bee gratious especiallie to this our kingdome, forgiue the crying sins of the times, continue thy gospel, disappoint the hope and expecta-

pectation of all Papists, let them perish as many as haue euill will at Sion, discouer Antichrist more and more, enlarge the territories of thy church, stablish thy kingdome of grace, hasten the kingdom of glory. Heape thy blessings vppon our gracious King, make him a further instrument of much good vnto thy chosen, blesse his Queene, prosper the worke of thine own hands begunne in the young Prince, shew mercy to the rest of the rotall progenie. Be gracious to the Councell, to the Court, & Nobles, the Gentry of the Realme, graunt that they may all aime at the honoring of thée, by whom they haue

haue receiued honor amongſt men; Bleſſe with the Magiſtracie & Miniſtrie of the Realme, make thy word to growe by the labours of thoſe whom thou haſt appointed to the ſeruice of thy church: Containe the ſubiects in their due obedience to authority, bring to nought all tumultuous & rebellious practiſes; comfort al thine afflicted ſeruants, refreſh them with a ſweete ſéeling of thy fauour. Giue vs compaſſionate harts, and a fellow féeling of others miſeries; prepare vs vnto the day of triall, and kéepe vs by thy mightie power, through faith, vnto ſaluation. Graunt vs theſe good thinges, for Chriſts ſake: in whoſe name,

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wickednesse hath beene sweet in our mouth, we haue fauoured it and would not forsake it: wee haue euen made a mocke of sinne, and it hath beene a pastime to vs to do wickedly. Thou hast often called vs, but we haue still refused: thou hast againe and againe stretched out thine hand, but we haue not regarded: thou hast sought to reclaime vs, but wee haue hardned our necks as it were vpon sinewes, & haue hated to be reformed. Thou hast waited to haue mercie vpon vs, thy spirit hath striuen with vs, thy very bowels haue beene troubled for vs; and how graciously thou hast called vpon vs by thy word: saying, Re-

turne

turne yee ſonnes of *Adam*: why will ye die? Come vnto me and ye ſhall finde reſt for your ſoules: Yet we notwithſtanding haue deſpiſed thy patience, wée haue abuſed thy goodnes, wée haue turned thy graces into wantonneſſe, and haue giuen thée cauſe to heape vppon vs all thoſe fearefull plagues, and punihments, which in the extreamitie of thy law are belonging to the wicked. When we loke into our hearts, wée ſée nothing but a confuſed heape of groſſe corruptions, vanitie, ignorance, frowardnes, vnteachablenes, dulneſſe, vnwillingnes & vnaptnes vnto good, proneneſſe & readineſſe to any manner of

euill, secure, irreligious, prophane, vncleane, enuious, couetous and greedy thoughts, perverse and disordred affections, all these (as it were) marching together to rebell against thee, and leading vs captiue vnto sinne. The verie wisedome of our flesh is death, and the spirits of our mindes are defiled: when we look forth into our liues, we behold sinnes more in number then ỹ haires of our head: when wee take view of our selues in ỹ glasse of thy Law, we can see in our bodies and soules, in our outward and inward man, nothing but vglinesse and deformitie. Yea the sinnes of this one day are sufficient to bring

downe vpon vs the eternall weight of thy displeasur. How negligent haue we béen in our callings? how haue we yeelded to our own vnbridled lusts in the vse of thy creatures? how haue we cherished in our selues worldlie, carnall and voluptuous thoughts? how many blessings haue wee vnthankefully enioyed, neuer thinking vpon thee which didst bestow them? how haue wee misspent this precious time which thou vouchsafest vs? how many good opportunities haue we let slip, by which wee might haue edified our selues, & done good to others? how negligentlie haue wée kept our harts, by meanes

thereof Sathan hath got great vantage against vs: how slenderlie haue wee bewailed the iniquities of the times? how poorely haue wee striuen against our owne corruptions?

O Lord, if thou shouldest straightly marke our iniquities, O Lord, how shall wee stand, where shal we appeare, what shal become of vs? what answere shall wee bee able to make thée to one of a thousand. And yet (most gracious God) which is worst of all, custome in euill, hath bred such a hardnesse in vs, and hath brought such a crust vpon our consciences, that wée cannot bee perswaded that thy wrath is so terrible, or our sinne so gree-

grieuous, or our estate so woefull as indeede it is. Hence it commeth that we do not stand in such awe of thy maiestie, as we should, we dw not so tremble at thy iustice, nor esteeme thy promises and mercies as we ought to doe: wee beseech thee therefore to take the stony hearts out of our bodies, and to put newe spirits into our bowels, that wee may with feeling and with a liuely and sensible apprehension, confesse our selues to be, as wee are; poore, and wretched, and miserable, and blind, & naked, such as in whom there is no goodnes, such as to whom there is nothing due but shame and confusion of face for euer. And

héere (Lord) according to that measure of spirituall feeling which by thy grace wée haue attained to, wee doe vtterlie renounce our selues, wee doe wholie disclaime all hope of help by our selues, we account all that is in vs but as drosse and dung, and do most earnestlie entreate thee to looke vpon vs in thy sonne Iesus Christ; accepting his death & his passion as a sufficient, absolute and compleate discharge for all our sinnes whatsoeuer. O Lord, let the chastisement of our peace be vpon him, and let vs be healed with his stripes: we haue no other name vnder heauen in which we can be saued: and we know that thou

hast

hast sealed him, and sent him into the world, to saue thy people from their sinnes: wee beseech thee therefore for his sake to bee at peace with vs, put away our transgressions like a cloud, and our sins as a mist, forgiue our iniquities, and remember our offēces no more. And withall seale vp to our soules and consciences the feeling of this thy loue by the gracious testimony of thy spirit, that wee may know that there is peace in heauē for vs, and that Christ is made of thee vnto vs Wisedome, Righteousnesse, Sanctification, and Redemption, and that nothing shall euer bee able to separate vs from thy loue in him. Wee

doe

doe begge this at thy hands, so much the rather, because wée see the vanitie of all things in this world; all things in it are subiect to vncertaintie: they are all lighter then vanitie it selfe; But thy loue in Christ is firme and perpetuall. For with thée there is no shadow of change, thy calling and gifts are without repentance; and therefore wee pray thée, settle vs in the assured perswasiõ of thy loue, to ẏ end that we may haue some comfortable vnderstanding, that whatsoeuer do befall vs heer, howsoeuer wée be tried, yet after all, wée shall lay downe our heads in thy peace, and be made partakers of thy glory. In the meane space,

ſpace, ſo long as thou ſhalt bée pleaſed to reſpite the dayes of our pilgrimage vpō this earth wee pray thée do not leaue vs to our ſelues, neither forſake vs; but giue vs, as pledges of thy loue, thoſe ſpirituall bleſſings in heauenly things, wher with thou art wont to furniſh thy choſen; that ſo wée may make our conuerſation ſuch as becommeth the Goſpel, we may neuer diſcredit our profeſſion, or be a ſcandall and offence vnto others, but rather by our holy cariage may prouoke and winne others vnto thée. Helpe vs to this end, wée beſéech thée, againſt our manifold infirmities, againſt thoſe euils to which our natures

tures doe most encline, enable vs to shake off that sinne that hangeth so fast on: strengthen vs to every good & holy duetie, make vs perfit in good workes, sanctifie vs throughout, and kéepe our whole spirits, soules and bodies blameleſſe vnto the comming of Jesus Christ.

Make vs thankeful (as becommeth vs) for thy many fauours, for that continuall preseruation which thou affordest vs, for the comforts of this day both to our soules and bodies, for thy enlarging our time and opportunitie to repent: grant, we pray thée, that our thankefulneſſe may not stand only in outward showes, but that we may bee thankful in deed and in

in truth, labouring to be dutifull vnto thée, which art so mercifull vnto vs.

And inasmuch as, O Lord, wee do profesſe to beleeue the Communion of Saints, therefore it becommeth vs to bee mindful of others in our prayers beſides our ſelues: we are ſuters to thée on the behalfe of all thy people, ſparſed ouer the face of the earth: thou (O Lord) art priuie to their ſeuerall wants: thou art onely able to make a gracious ſupply: we beſéech thée for them as for our own ſoules. More particularly, wee poure out our ſoules before thée, for thoſe Churches which amongſt vs thou haſt planted and vnited vnder

vnder one gouernment. Our sinnes (O Lord) chiefely our contempt of thy glorious Gospel, doe deserue a curse, euen that thou shouldest remoone our candlestick, and clean put out the light of thy holy word, and withall make vs a by word to the world by some extraordinarie iudgement: But, we pray thee in Christ vouchsafe to reuerse those plagues which wee haue deserued, continue those fauours which we haue hitherto enioyed continue and enlarge the freedome of thy word, stablish the truth of Religion amongst vs by a perpetual decree, both for vs and for our posteritie after vs. To this end blesse all good meanes;

aboue others, our Soueraign and King, enable him euerie day more and more to the discharge of that great duetie wherewith thou hast entrusted him; lengthen his dates, prosper his raigne, defeate his enemies: giue him and vs comfort in his Queene, and ioy in his posteritie; Encrease wisdome in his Councell, faithfulnes in his seruants, loyaltie and true-hartednesse in his subiects. Stir vp Magistrates and men in authoritie, to seeke the aduauncement of thy glorie and the wealth of thy people. Make thy Ministers able and willing to publish the secret of the Gospell, water their endeuours with the deaw of heauen,

heauen, that daily such as belong vnto life eternall may be added to ỹ Church. And seeing thou art pleased to exercise diuers of thy seruaunts with the crosse, some with sicknesse of bodie, some with perplexity of spirit, some with losse of goods, some with restraint of liberty, some in one kind, some in another, weepray thee to sweeten their afflictions, and to season their sorrowes with the comfort of thy Spirit; furnish them with a measure of patience agreeing to the proportion of their triall, and put an end to their grieuances when thou shalt see it fit.

And (O Lord) make vs ready for affliction: teach vs

to

to remember, that wee muſt through many tribulations enter into thy bleſſed kingdome. In our health, make vs mindfull of ſickneſſe, of death, and of our laſt account: that theſe thinges may not come vpon vs as a ſnare, but that wee may be prepared alwaies in ſome good meaſure, to ſubmit our ſelues vnto thy moſt wiſe and holy appointments.

And now, O Lord our God, wee pray thee, to beare with the weakeneſſe and coldneſſe of our prayers. Take vs this night into thy bleſſed tuition: wee know that thou doſt neither ſlumber nor ſleepe, keepe vs from euill, keepe vs from

the

the malice of Sathan, from security and carelesnesse, from dulnes and drowsinesse of spirit, that if it shall bee thy pleasure to let vs liue vntill the morning, wee may become so much the fitter to serue thee in our seuerall callings, so as may bee most for the glorie of thy great Name, through Jesus Christ: in whose name we commend our selues and our vnworthy prayers vnto thee, saying as hee hath directed vs in the Gospel, Our father, &c.

A Morning prayer for a priuate Person.

O Almighty Father, the Father of our Lord Jesus Christ,

Christ, and in him my Father also, how vnworthy and wretched a creature were I, if receiuing so many blessings frō thee, I should not stirre vp my selfe to returne some thankfulnesse vnto thee for the same? It is euen thou (O Lorde) which from my first being vntill now, hast couered me vnder thy wings, and vnder thy feathers I haue beene sure. My body & soule, my health, my strength, my maintenāce, whence haue I these thinges but from thee? The safetie of this night, the quietnes wherewith I haue bene refreshed, to whom can I ascribe it but onely vnto thee? That I haue liued hitherto, that I haue not

beene

been swallowed vp with some suddaine iudgement, that Sathan had not had his will vpon me, that I knowe the way and the meanes vnto a better life, that I am deliuered from the power of darkenesse and translated into the kingdome of thy deare Son, that I haue daily accesse into thy glorious presence: whence are all these, but from the frædome of thy grace? If thou hadst giuen mee my desert, I should haue perished long agoe: it is from thy mercy alone that I am not consumed.

O Lord make me ashamed of my vnthankfulnes, wound my hart with the cõsideration of my owne vnworthines, whom so

therefore to worke in me that which is pleasant in thy sight: Giue me a cleane heart and a right spirit: make mee to vnderstand aright the way of thy precepts, direct me in the path of thy commandements, knit my soule vnto thee, and make it to cleaue vnto thy testimonies: stay me and stablish me, that my sure steppes may not slide. Crucifie my flesh with the affections and lusts: mortifie my members which are on earth: suppresse and subdue that raine in my members, which leade and captiue vnto the law of sinne. Grant [illegible] worthily [illegible] euerlasting [illegible]

power of his resurrection, rayſing me vp vnto newnesse of life, make me to resolue, to renounce euen my ſweeteſt and beſt pleasing sinnes, and not to take libertie to my ſelfe to continue in any knowne vngodlineſſe.

Let it bee enough ꝙ I haue hitherto giuen the raines vnto mine owne lusts: grant that hereafter I may take no thought for the flesh, to content it, but may striue rather to curbe and to subdue it, and to bring it vnder the yoke of thine obedience. And (good Lord) increaſe my faith, and better [illegible] apprehenſion [illegible] that I may with [illegible] and thereafter [illegible] runne

runne the race which is sette before mée; Bleſſe mee also this day in the duetie of my calling. Idleneſſe and godlineſſe cannot agrée: and it is thy will, that in the ſweat of my face I ſhould eate my bread: Preſerue me from all fraudulent, guileſull, oppreſſing, greédy courſes: Draw my affections from the loue of the world, fire my heart to the things which are aboue. If things ſucceed according to my mind, make me thankfull to thée which haſt giuen the bleſſing: if crosse [illegible] make mée patient [illegible] full to profit by [illegible] chaſtiſement. And [illegible] vaile [illegible]

to my soule are infinite, teach
me to put on thy whole armor
and to keepe my hart with all
diligence, to furnish my selfe
with holie meditations, to
make a covenaunt with mine
eyes, to keepe my mouth with
a bridle for the avoiding of all
filthy communication, to vse
such wordes as may minister
grace vnto the hearers, to be
sober in diet, warie in dispoz-
moderate in apparel, choice in
my company, & euer to prac-
tise that continual feare which
hath a promise of blessednesse.
Finally (Lord) to guide me
through the course of this
whole day, both in my priuate
and more publique employ-
ments that I may live by thy
sufferance

sufferance vntil night, I may haue much comfort in the taking notice of thy grace and goodnes towards me: and all this for Christ Iesus sake thy onely Sonne, and my alone Sauiour.

An Euening prayer for a priuate person.

MOst mercifull God and gracious Father in Iesus Christ, were it not that thou hast made gracious promise in that that whatsoeuer [illegible] in the name of [illegible] shall be [illegible] vnto [illegible] hence, hearing

selfe of so many sinnes which I haue heaped vp in thy sight, from the beginning of my daies vntill this present.

I am by nature (O Lord) the child of wrath, a vassall of Sathan, no better then a very firebrand of hell. It is thy great mercie, that I escaped the furie of thy wrath, due vnto mee at the very instant of my birth, in respect of that masse of corruption which I brought with mee from my mothers wombe. Neither haue I, since I came to vnderstanding, any whit amended or bettered my first estate: but I haue added to it a numberlesse number of transgressions, treading vnder foote of thy com

cõmaundements, by thought, word and deed, sinning in many things against knowledge, against conscience, & against that light which thou hast giuen mee; yea, cleane against many vowes and promises of better obedience. I haue no colour of excuse, nothing haue I to plead in the defence of my many slips: if I dispute with thee, I must needes lay my hand vpon my mouth, and learne to abhorre my selfe in dust and ashes. And (Lord) giue mee, I beseech thee, a fleshly and melting heart, that nothing may more affect mee or touch mee more deepely then to see my owne vilenesse, and how disobedient I haue

bone I haue beene towards thée, which hast euen heaped vppon mee so many fauours. Make mee ashamed of my barrennes & vnfruitfulnes in my profession, who haue giuen thee iust cause to range mee among those hypocrites which make a shew of godlines, but yet denie the power thereof. Beget in me that godly sorow which causeth true repentance neuer to be repented of; that I may be grieued in my verie soule for my sins, not so much because of the danger of hell that followeth, as because I haue offended thée, the loue of whose Maiestie ought to be a sufficient motiue to obedience. Lastly, for the furtherance of my

humi-

humiliation & sorow, cause me O Lord, to search & to try my waies, to call my selfe to a straight account, ỳ I may see my sins in particular, the vanity of my hart, my extreame deadnes & securitie, my pride & hautines of spirit, my backwardnesse to all good seruices, my worldly-mindednesse, my ambitious, rising and craving thoughts, my want of charitie and mercy to others, my miscariage in my place & calling, my idle & vnbridled speeches, my offensiue and scandalous behauiour: thus (O Lord) make mee carefull to rippe vp my hart and life, that so I may set my sins in order before mee, and may [illegible]

become the more humble and the more forward to cast down my selfe before thée, and to iudge my selfe, that I may not be iudged of thée. Yet withall (most gracious GOD) make mee able in the midst of all this, to reach out the hand of faith, and to lay hold vpon Iesus Christ, whom thou hast ordained to be the reconciliation for my sins. I knowe (O Lord) the vertue of his bloud, that it can make my sinnes, though they were as crimsin, yet to become as white as snow. O then (I beseech thée) couer my filthy nakednesse with his glorious righteousnesse, clothe me with the garments of his saluation, that so therby

therby I may be holy and vnblameable & without fault in thy sight. Speake peace vnto my conscience by thy holy Spirit. Say vnto my soule, I am thy Saluation. My faith (O Lord) is but weake and poore: strengthen it, I beseech thée, & bring it forward by thy mighty working, vnto more perfection. Thou hast promised not to quench the smoaking flax, nor to breake the bruised reed: beare them, I pray thée, with my scantnes, and help my vnbelefe, perfit the works of thy owne hands, perfourme it vntill the day of Iesus Christ. My faith is that I must liue by; it is my life: thou (O Lord) in mercy hast begun it:

cherish it (I beseech thée) together with all those graces which accompany saluation, that they may be in mee, as a well of water, springing vppe into euerlasting life. And grant, ỳ I may not be presumingly secure touching mine owne estate, but may euer and anone bée proouing and examining myselfe, whether I am in the faith or no; and that I may also studie and striue to giue euidence of my faith, by shewing forth good workes, and by bringing forth good fruite, euen fruite woorthy amendement of life. I am compassed about with many weaknesses, and (as I haue found by the experience of this one

day)

day) Sathanis full of malicious cunning, to worke vppon all aduantages; O Lorde, strengthen mee to resist him, giue mee holy wisedome to discouer his sleights, and grace to withstand his most sharpe assaults. Arme mee also against the reproches and obloquies of the world. I haue learned in thy word, that if I serue thee in sincerities, my name shall bee put out as euill amongst men: giue me both care to carry my selfe out of the reach of iust exception, and resolution also to sacrifice my credit & estimation, yea, euen my life it selfe if need be, to thy glorie.

Teach mee to learne of

the

the author and finisher of my faith, to despise the shame, and to endure the speaking against of sinners, in respect of that eternall weight of ioy and glorie which is set before mee. And now (Lorde) with the bowing of my Soule, I blesse thy name for this daies preseruation. How many euils haue I escaped to which I was subiect by nature, and to which I had made my selfe subiect through sinne? Thou (Lorde) onely which makest mee to dwell in safetie. Stretch out the wings of thy grace & protection ouer mee this night: though Satan seize vppon the goods of my bodie, yet let not [illegible] my soule: keepe

keepe me frō idle fancies, and from vaine dreames: giue me a sober and sanctified vse of all outward refreshings, that I may alwaies in all thinges aime at this one thing, namely, how I may bee the better fitted to serue thée faithfully in my place and calling; & that for Christ Iesus his sake, thy onely sonne, and through thy mercie, my louing Sauiour. Amen.

A more particular Morning Prayer on the beginning of a Sabbath day.

MAiestie (O Lord) and thy mercies, & the [illegible] nesse to infinite. I [illegible]

ticular which befalleth mée, I haue abundant experience of thy loue. It is much (most gracious God) that I, which haue so many waies prouoked thee, should bee let to liue to behold the light & comfort of the day: But much more is it, that hauing béene hæretofore a profaner of thy holie day, a barren and an hypocriticall professor of thy Worde, a fruitlesse and an vnprofitable hearer, I should yet enioy the blessed opportunity of another Sabaoth. How iustly mightst thou long since haue fatted vp my heart and giuen mée ouer vnto a reprobate mind, taking from me the comfortable and happie libertie of going into thy

thy house, and of giuing attendance vpon the postes of thy doores: O teach me (I pray thee) to value thy mercie in this behalfe according to the true worth thereof: Suffer me not slightly to entertaine either this or any other of thy fauours. And, as thou hast brought mée to the beginning of this holy rest: so enable me, (I beseech thée) to the sanctifying it, and to such a kind of spending the same as thou requirest. Teach mee to remember that it is thine owne ordinance, euen one of those vnchangeable lawes, which thou wrotest with (but) one finger, that this day shall be after a more speciall manner be

dicated

diuerted & deuoted to thy ser-
uice, & that thou hast not there-
fore restrained outward im-
ployments in our callings be-
cause idlenes pleaseth thee, or
because ease giuen vnto ỹ flesh
is a part of thy worship; but ỹ
ỹ hast in thy infinite wisedome
so appointed it, that being freed
from all other encombrances,
wee might wholly applie our
selues, either to the publike or
priuate exercises of godlines.
Giue mee therefore grace (I
most humbly intreate thee) that
I may call thy Sabbaoth a de-
light to consecrate it as glori-
ous vnto thee, and that I may
beware of booting mine owne
matters, or of seeking mine own
will, or of speaking vaine
words,

wordes, and may euen bind my selfe to a serious and continued course of seruing thée in the practise of such duties as belong to the hallowing of this day. I knowe (O Lord) that hérin I shall mét with many lets; mine owne corrupt nature will repine & thinke this a yoke and a burden that cannot be endured: abroad in the world, I shall sée many vaine fashions, followed by great troupes, making thy day a day of carnal pleasure; I shal be derided and scorned, if I refuse to doe as others doe. I shal mét also with many cunning perswaders, which will séeke by plausible reasons to draw mé from diligent & con-

constancie in this course. O Lord (I beseech thée) euen with the bowing of my heart, to make me strong against all these withdrawments: Grant that I may more esteeme obedience to thée, then either the contenting of mine owne sensual affections, or the auoiding of reproache among prophane persons, or the satisfying of men; be their pretences, what they may be. I am taught (O Lord) and I do beleeue it, that thy yoke is easie, and that thy commaundements are not grieuous: and I knowe that by a holy vse in these religious seruices, I shall make them so familiar vnto mée, & shall also finde that exceeding sweetnes

in

in them, that I shal euen long for thy Sabaoth before it comes, and the time wil seeme short vnto mee that is so bestowed. And for this day (most louing Father) I pray thee bleſſe vnto me the particular buſinesſes thereof. In praying, giue me reuerence to thy Maieſtie, ſenſe of mine owne wants, faith in thy promiſes, freſh remembrance of thy former kindneſſes, charitable & compaſſionate, and yéelding affections towards others. In hearing, vouchſafe mee an vnlocked and an vnderſtanding hart, a ri[illegible]ement, meeknesſe of ſpi[illegible]ckneſſe of affection, fa[illegible] of memorie. In communicating of

thy

thy table, bestowe on mee an humbled soule, a hungering heart, a conscience purged frō dead workes, power of sweete meditation vpon the death of Christ. In looking vpon the administration of Baptisme, affoord mee mindfulnesse of mine owne vowe, remorse for my often falling frō that solemne promise, earnestnes of desire for the good of the baptized, ioy for the increase of thy Church. In singing, take frō me all worldlines and vanity, make me to sing with a grace in my heart, still striuing to [illegible] vnto thée. En- [illegible] towards o- [illegible] shall be atte- [illegible] may bee readie to
giue

iustly mightest ỹ long since,
for my great contempt, haue
made my hart fat giuing mée
ouer into a reprobate sense?
What other thing haue I de-
serued of thée, who haue from
time to time béen such an vn-
reuerent, negligent, and care-
lesse hearer? Yea (Lord) euen
my last carriage, in that holie
exercise which I haue now bin
at, hath béen so farre different
from that became mee, that
ỹ maist iustly [redacted]
to bee a sauour
mee: But (O
thou which art
in making me t
defects; bee mer
giuing mee a heart to lament
them, & slacken thy selfe in Iesus

Christ to be intreated of mee, freelie and finally to remitte them. Let neither them, nor any other of my sinnes stand at this time betwixt mee and thy blessing, but vouchsafe to water the seed of thy word cast into my heart, with the dewe of thy heauenly blessing, that it may not be made vnfruitfull, but may worke mightily in me, to the enlightening of my minde, to the setling of my [illegible], to the comforting [illegible] to the reformation [illegible]pt affections, and [illegible]g me on vnto more [illegible] perfection.

To that end, make me both mindfull and careful to vse all those good helps, which thou hast sanc-

sanctified to the rubbing vp of our memories, and to ỹ quickning of our dull and slowe affections: such as are bolde and serious meditation in the closet of mine owne hart, humble conference with others, diligent searching the Scriptures, to find out the ground and certaine proofe of things deliuered.

And when matters are made plaine vnto mee, and prayed to mée to [illegible] thy expresse reuealed [illegible] that I may pi[illegible] vnto them, not o[illegible] measure them by [illegible] rule of mine owne [illegible] reason; and not onelie so, but that I may loue them, and embrace

embrace them, and hide them, and lay them vp euen in the midst of my heart: and may likewise bind my selfe to the speedie and constant practice of them; that so I may not be in the number of those which make a shew of godlines, but deny the power thereof, and which beare much, but reform nothing, and so doe both disgrace religion, and heape vp wrath against themselues: but that I may haue my fruit in holines, being both an ornament to my profession, and a meanes of winning others by my pure and blamelesse conuersation.

I know (O Lord) that to performe this, will be a seruice of

of no little difficultie. My flesh which is euer lusting against the spirit, will rebell, I shall be apt to grow wearie of well-doing, euill men will deride me, and I shall be a matter of scorne to the vngodlie; Sathan will find out many hinderances, & many meanes by which to make good duties irksome vnto me. I beseech thee therefore to furnish mee with that holy resolution, and with that spirit of courage, that I may neither delay to begin when thou commaundest [illegible] ward, nor yet may breake off where thou requirest continuance of obedience; but that my course may be like the way of the righteous, which like the light

light, shineth more and more vnto the perfit day: so shal thy Name be glorified, mine own soule comforted, & others edified by my good example, and I more and more occasioned to bleſſe and praiſe thy Name in Jeſus Chriſt thy Sonne, and my Saviour, Amen.

Another of the like nature, reſpecting the Sacrament of the Lords Supper.

I am taught (O Lord) that without thee I can doe nothing; and that all mine endeauours are in vain without thy bleſſing. In due regard whereof, I am become an humble ſuter vnto thy ma-

ieſtie,

ieſſie, that thou wouldeſt bee pleaſed to proſper and to direct my preſent purpoſe of communicating at thy table. It is thy will that I ſhould often come vnto this holy banket, for the ſtrengthening my faith, and for the preſeruation of the memorie of Chriſtes death. O Lord, ſtrike my hart with reuerence vnto it, as vnto thy ordinance, and as to a feaſt to which thou haſt tied thy more eſpeciall preſence, that I may not dare to [illegible] before thee vnprepared. Before I come, teach mee to grouse into a verie ſtrict examination of mine owne Soule, that I may ſee how I haue liued, and in what meaſure

I am furnished for so weighty a seruice. And because I know that the more I looke into my selfe, the more I shall see mine owne nakednesse and deformitie, therefore I pray thee to supply mée from thy infinite fulnesse; Giue mee a through vnderstanding of the miserie of my estate, who am by nature a child of wrath as well as others. Make me to see the hainousnesse of those innumerable euils, and grosse sinnes, which I haue multiplied before thee from time to time; nay, which I haue runne into since my last presenting my selfe before thée at thy board, when I promised better obedience. O cause my stony hart

to

to bleede within mee, when I thinke vpon mine owne scantnesse in good duties, and vpon my delight and forwardnesse to transgresse. Make me to be ashamed and euen confounded in my self, for those many enormities which from my corrupt and vnreformed hart, doe continually breake forth into my outward man, euery member beeing a verie weapon of vnrighteousnes to doe seruice vnto Sathan. Thus (O Lord) shall thy mercies in Christ bee sweet vnto me, & I shall come with an hungring & thirsting soule vnto thy table. And I pray thée to encrease in mee that gift of faith, that I may both come to this thine ordi-

nance

nance with a desire to enlarge it, and may also feele it to receiue strength and growth of assurance of mine own personall and particular interest into ỹ death of Christ. Remoue farre from mee all swelling, disdainefull, and vncharitable affections: O Lorde, this is a feast of loue, & to it a malicious and reuengefull heart can be no welcome guest. And when I haue presented my selfe at thy table, I beseech thée to restraine my idle and gadding thoughts, draw them to the earnest & serious meditation of that which is ỹ life of the Sacrament, the death of my Sauiour. Kanish my Soule with ỹ admiration of his loue,

that

that should giue himselfe to die for me a most vile, vnworthy and sinfull creature. Stirre mee vppe, euen to bowe and consecrate my selfe for euer vnto him that hath vouchsafed himselfe to bee a sacrifice for me. And after I haue receiued these pledges of thy loue, and seales of thy fauour in thy dearest Sonne, O make mee truly thankfull to thy maiestie, and careful both at the present, and euer after, to shew forth the fruites of thankfulnesse in an holy and religious conuersation, to thy glorie, the good of others, and mine owne eternall comfort in Iesus Christ my Sauiour. Amen.

Presently

Presently after Receiuing, before the Thanksgiuing by the whole Congregation, a man may secretly lift vp his soule on this fashion.

AFfect my hart (O Lord) with this euidence of thy loue, teach me in it to see the riches of thy grace, who art pleased for my weakenesse sake, by such familiar meanes to figure out before me, and to seale vp vnto my soule, a treasure of that infinite worth, as is thy fauour in Iesus Christ. O that I may as sensibly feele his death to be sweet vnto my soule, as I doe these creatures of

of bread and wine, to afford a pleasing taste and refreshing to my body. O lord, euermore giue mee such a feeling. And now (O heauenly Father) suffer mee not to depart hence forgetfull of thy kindnesse: but grant that I may now at this instant euen couenaunt with mine owne soule, to walk in a better course of holy obedience then heretofore, respecting all thy commaundements, and endeauoring alwaies to haue a cleare conscience before thee and before all men; that so glorifying thee in this life, I may be glorified with thee in thy kingdome through Jesus Christ. Amen.

Before

Before a iourney.

O Lord, thou hast graciously promised in thy word, to be with mee whither soeuer I go, and that those ministring spirits, thy holy Angels, shall pitch round about mee, and beare mee in their hands. A glorious and a comfortable priuiledge I confesse this is, that I, who am by nature a child of wrath, and a very vassall of Sathan, should be assured of so high a hand of heauenly protection. I pray thee now at this time to make good this thy mercie to mee, being by necessarie businesse to trauaile from mine owne place. Many be the perils, to which both

both by nature & by desert I am subiect. no man is able to nomber them, or by his owne strength and policie to auoide them. Compasse thou me with thy fauour as with a shield, go before mee as thou didst of old before thy people in the wildernes, it is onely thou which canst make me to go and come in safety. Some put their trust in outward helps, but cause thou mée to remember thy Name, & to make thy truth to be my shield and buckler. A horse is a vaine helpe, and shal not deliuer any by his great strength, neither is the mighty man saued by his power. It is better to trust in the Lord, then to haue confidence euen in princes. If

If thou (O Lord) bee my light and my saluation, whom shall I feare? if thou bee the strength of my life, of whom shall I be afraid? Let this (I pray thee) be the anchor of my soule, both sure and stedfast: suffer no power of Sathan, to remoove my faith from this foundation. Howbeit (most holy father) if it shall bee thy pleasure, in this my iourney, to bring some crosse vpon me, either by making mee a prey to spoilers, or by some other hazard; I beseech thee, prepare me to it, giue me patience and comfort in it, and an holy assurance, that no outward inconuenience can separate mee fro thy loue in Christ Iesus.

Make

make me alwaies mindful of this, that thy fauour must not be measured by these outward accidents, and cause me euer to hold fast this rule, that, All things shal worke together for the best vnto thy seruants. And (O good God) as in my trauailes, I am desirous of thy fauour, so teach mee (I desire thee) to make conscience of thy feare; that as I expect and craue protection from thee, so I may apply my selfe to yeeld obedience to thee. Wherefore when I am alone, grant that I may possesse my heart with holy thoughts, and may diligently watch ouer my selfe, for preuenting of all corrupt and vncleane cogitations. Let

mee neuer presume vpon the aduantage of secrecie, or of my beeing not known by face in the places where I come, to doe any thing that shal be contrarie to the profession of a Christian.

And if I light into the companie of others, make mee carefull to seeke opportunities of doing good, & that I may neuer frame my self to ỹ humors of prophane persons, but in a godly discretion may so carie my selfe, as that I may neither wilfully make my selfe a scorne vnto the wicked, neither yet may for any respects doe ought which may either wound mine owne soule, or make them thinke that I am

of

of the same vnreformed disposition with themselues.

Thus (Lorde) in an assured expectation of thy gracious guidance, I betake my selfe to mine intended course, and commend both it, and these my requests vnto thée, in the name and worthinesse of Iesus Christ, my onelie Mediator and Redeemer, Amen.

After a iourney.

FArre bee it from mee (O Lord) that I should craue mercies of thée in my necessitie, and then forgette to shew my thankefulnesse for them

when they are bestowed. Gracious hast thou béen vnto me, from the beginning of my life euen vntil now. As sone may I nũber the sand of the sea, as make an exact rehearsall of all thy fauours. There is no day, or houre of the day, or minute of the houre, in which thy blessings are not renewed towards me. Oh that I could be so truly and effectually thankfull as becommeth mee; Oh that my hart within me might euen melt for griefe, that I haue passed ouer so many of thy kindnesses without regard. Behold, how now also thou prouokest mée to this dutie, O quicken me (I humbly pray thée) therevnto. Make

mée

mée diligently to loke backe into the course & order of this whole iourney, and to obserue by degrées, how thou hast bin good vnto mee; how thou hast blessed my going out, and my comming in, and brought mée in peace to mine owne home. Many dangers might haue swallowed mee vp, which yet (through thy goodnes) I haue escaped. Sundry times hath there béene (such is the brittlenesse of this house of clay which I beare about me) but euen a steppe betwixt mee and death, out of the iawes whereof, thy right hand and thine arme hath saued mee. I can ascribe nothing to mine owne prouidence, neither can I say

that my safetie is the reward of mine owne deseruing: Not vnto mee, O Lord, not vnto me, but to thy name doth the glory belong. And now grant (I beseech thée) that the sense of thy loue, may beget in mée such a loue of thée, and of that which thou commandest, that I may willingly and chéerfullie, and with full purpose of heart, denote my selfe to thy seruice, accounting (as my dutie is) euery new kindnes to be (as it were) a new bond, and a fresh encouragement thereunto. Grant mee both this and all other needfull mercies, for Christ Iesus sake, Amen.

The

The Christians sute for grace to liue vprightly in his personall calling.

IT is thine ordinance, O thou the wisest God, that euery sonne of Adam, in the sweat of his face should eate his bread: thou hast fitted euerie man to glorifie thée in some speciall calling: Thou wouldest not that any should liue like an vnprofitable burden of the earth, misspending his precious time, and walking alway thy creatures, doing no good to humane societie. Herein thou hast giuen vs thine owne example; for euen § worthest

hitherto; and albeit that thy great businesse of creating all things, ended with those fiue first daies, in which euery particular was brought forth by thée in his proper kind, yet thy prouidence is neuer intermitted, in it neither sléep nor slumber ouertaketh thée: And thy sonne Christ Iesus, whiles in the daies of his flesh, bee humbled himselfe to liue as a man vpon this earth, both in his priuate life attended vpon a painfull trade, and when the time came of his publishing himselfe to the world, went about doing good, yea and with that cheerfulnesse, that it was meat vnto him, to do the will, and to finish the workes of him

that

that sent him. And are not thy holy Angels also in continuall action? obeying the voice of thy word, and ministring for their sakes which shal be heirs of life? Who am I then (O my God) that I should not reioyce, that it hath seemed good vnto thée, to ranke mee amongst other thy seruaunts, and to set me (as it were) my proper talke vppon which to giue my best attendance?

Grant, I pray thee, that I may not grudge thereat, as at some vneasie burden put vpon me, but that I may contentedly and comfortably vndergoe it, euen like that glorious creature, the sun, who hauing his tabernacle set him in the

heauens, reioyceth like a mightie man to run his race. And seeing, O Lord, thou hast not placed mee in this calling for mine owne priuate good alone, but also for a more publique and common benefite, giue mee such an honest, sincere, and charitable hart, that I may determine with my selfe, neuer to seeke, no nor yet willingly to receiue that gain, which cõmeth by the wronging, or wringing, or losse of others.

Let me euer remember that golden rule; Whatsoeuer I would that men should doe to me, of dooing euen so to them. Let it neuer slippe out of my mind, that the wages of vnrighte-

righteousnesse, is put into a broken bagge, and that as the good mã shal giue inheritance vnto childrens children, so the riches of vanity shal diminish; and that ỹ wilt draw euen out of the belly of the oppressor, the substance which hee hath deuoured; or if it doe continue with him, it shall bee for his greater hart, his own ease shal slay him, and his prosperitie shal destroy him. Let me therefore, I pray thee, chuse rather a little with thy blessing, then great reuenewes with thy curse, and iudgement attending thereupon.

And if so bee it shall bee thy pleasure to bleste my basket and my store, & to increase my

portion

portion by my honest indu-
strie, O keepe mee, I humblie
intreat thée, that I may not
set my hart vpon it, let not my
riches be my strong citie, or as
an high wall in my imaginati-
on: but grant that as my lot is
enlarged, so I may bee more
and more afraide of my selfe,
least the care of this world, &
the deceitfulnesse of riches,
should choake in me the séedes
of grace, and steale away my
mind from better things. And
therfore make it my care, good
Lord I beséech thee, to follow
my calling with that holie
measure, as that I may not so
farre ingulfe my selfe into the
busines of it, that I should
abridge and scant my selfe of
convenient

conuenient oppoztunities foz heauenly and spiritual porpo-ses: and as I shall feele thy hand to bee opened towards me, so open my heart and my hand towards others; know-ing, that as hee which scatte-reth shall be moze encreased, so he that spareth moze then is right, shall surely come to po-uertie. Euer make me to con-sider thy all-beholding pze-sence, that all things are naked in thy sight, and that thou wilt surely bzing forth to iudge-ment euery secret thing; that so I knowing thee to be a wit-nes to all my courses, my care may bee to walke as in thy sight, and to applone my selfe vnto thee by anexen vpzight

behauiour. Vnlock, O Lord, the treasures of thy rich mercies, and afford vnto mee both these and all other conuenient and needfull graces, in and for Christ Iesus sake. Amen.

His petition to be armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holy word, which thou hast left vnto mee to be my counsellor, and to make me wise vnto salvation, that I must through many afflictions enter into thy kingdome: when I meditate vpon the liues and courses of thy holy ones, which haue now ended

ended the daies of their pilgrimage, and are entred into rest, I finde that they all passed through great tribulation: Nay Christ himselfe, the authour and finisher of my faith, did first suffer before he entred into glorie.

Of this bitter cup therefore must I also drinke, O Lord, if I belong to the number of thy chosen.

Those whom thou hast ordained to be vessels of honour for thine owne use, thou wilt purge and scoure, and make cleane by varietie of crosses.

This I know (O my God) and am perswaded of. But now, when I looke into mine owne

owne hart, and consider mine owne strength, I find such a base spirit of fearefulnes, such a strong affection vnto peace and quietnesse, and such a lothnes and vnwillingnes to bear the yoake, that I cannot but euen doubt with my self, what will become of mee in the day of triall: When I heare of reproaches in good name, losses in goods, paines and tortures in body, vexations, & horrors, and perplexities in mind, tentations by Sathan, combats & conflicts with ꝑfeare of death and of iudgement, my flesh doth euen tremble thereat, and O Lord (thinke I) who or what am I, that I should endure the very least of these?

Whither

Whither now shall I goe to gather hart and courage, but vnto thée (O thou preseruer of man) and how happy were I if I could rightly esteeme this happines of having such freedom of accesse vnto thy throne of grace: Here therefore doe I prostrate my soule before thée, earnestly beseeching thée, in the name of Christ, to bee mercifull vnto mee in this behalfe. And first of all, O most tender Father, because sudaine evils, doe bring with them so much the greater griefe, grant that I may often (and that seriously) thinke vpon the certaintie of afflictions, and how vaine a thing it is for mee, in the forging waues of this

this worldly sea, to promise vnto my selfe continuall peace.

Thus (thou blessing this meditation vnto me) the crosse shall neuer come vpon me at vnwares, my thoughts being taken vp with continuall expecting it. And then, O Lord, when thou hast thus framed mee to liue as a man alwaies waiting for some triall, let it be thy pleasure also, to furnish and to supply mee with such graces as belong to the comfortable enduring it.

Giue mee a readinesse of heart, to submit my selfe alwaies to thy appointments, that I may neuer dare to repine or grudge at thy proceedings,

dings, giue mee a portion of strength proportionable to that wright which thou wilt lay vppon mee, that I droupe not vnder the burden, that I faint not in my mind: Giue mee feeling of thy loue in Christ, that that may preuaile against all discouragements, and that I may interprete it to be a fruit of thy loue that thou doost afflict mee.

Giue me faith in thy promises, so firme that it may not bee shaken by the storme, nor I growe wearie or wauering in waiting for thy mercie to release mee. Giue mee wisdom to iudge aright of the reasons of thy trying mee, and

and to make a holy vse of euery chastisement: giue me care to store vp in the midst of my hart, such comforts as thou in thy word hast reuealed for seuerall visitations, that I may not be then to seek for comfort, when I shall chiefely want it: finally, giue me a stedfastnesse of resolution to cast my burden vpon thée, and to hold this fast, that thou art bound by thine owne promise neuer to forsake me. Seeing, O Lord, thus armed, out of the storehouse of thy rich grace, I shal enter the combate with courage, I shall goe through it with constancie, & end it with ioy, looking for that crowne of life which thou hast promi-

sed

sed to those that loue thée, and whom it was thy good pleasure, before all woꝛlds freely to loue in Christ Iesus; to whō be pꝛaise foꝛ euer, Amen.

A prayer for the afflicted in what kind soeuer.

O Gracious GOD, how happy am I, who haue such a stroꝛg towꝛer as thy great Name to run vnto, especially now in this sad and heauie day of tribulation? I see (O Lord) by continuall experience, that the helpe of man is vaine, and that all earthly contentments, notwithstanding ꝑ flattering shew they make, yet are but as a staffe of reed, vpon which

if a man leane, it will run into his hand and pearce it. If I turne mee to my ancient louers and friends, it may bee they will stand aside from my plague, and mine old acquaintance will hide themselues, and I shal be euen as a stranger in the sight of my familiars: If I seeke to my neighbours, alas, what refreshing shall I find? Truth it is, O God, and thou hast so ordained, that he which is in misery should be cõforted by his neighbor: but men haue forsaken the feare of the Almightie; so that hee, which is ready to fall, is as a despised lampe, and fewe are apt to weepe with him that is in trouble: Besides, the greatest part

part are so ouercome with grosse ignorance, that they are miserable comforters & physicians of no value, not able to minister a word in time to him that is wearie. Whither then, or to whō shall I goe but vnto thée, O most gracious & tender Father? Thou art a pitifull God, thy compassions are great, thou art the Father of mercies, & the God of all comfort, thou makest the wound, and bindest it vp, thou smitest, and thy hands do make whole, thou hast commaunded to call vpō thée in the day of trouble, and thou art a helpe readie to be found. To thée, therefore do I lift vp my soule; Encline thine eare, O Lord, and heare.

open thine eyes (O Lord) and see, looke mercifully vpon thine afflicted seruant: the dayes of sorow are come vpon me, euen changes & armies of miseries are against mee. If my griefe were weighed, it would bee heauier then the sand of ỹ sea; I am broken with one breaking vpon another. Make me (I pray thée) to consider seriously, that it is euen ỹ which hast done all this, that these things come not by chaunce, but by thy prouidence and certaine appointment, that so I may be dumme and not open my mouth to murmure or repine. Open mine eyes, that I may sée mine owne deseruings, and what cause I haue

giuen

giuen thee euen to crush me to peeces with thy heauie iudgements, yea to cause the pit of thy eternall vengeance to shut her mouth vpon mee. What cause haue I left vnto mee to complaine, when I am lesse then thy smallest mercy, and my sins greater then the greatest sorow thou hast laid vpon me? It is thy loue, O Lord, from whence this proceedeth. In this course, thou dost offer thy self vnto me as to a sonne: thou knowest my corruptiõs, the rebellion of my heart, the crookednes & vnreformednesse of my nature, thou seest before some great euil that I am like to fall into, if I bee left vnto mine own course, thou findest

mes to bee forgetfull of my dutie to thée, cold in prayer, backward and lumpish in holy services, well-neere lulled asléep in the common securitie of the times: It is thy wisedom to rouse me vp, and to put thy booke of affliction into my nostrils, to bring mee backe into that good way from which I am falling. I know thou wilt therefore chasten me, that I may not be condemned with the world. O teach me (I pray thée) to learne to iudge my selfe, to search & to try my waies, to pry into my course by-past, that I may finde out those euils which beare in mee the greatest sway, and may in some measure vnderstand

what

what it is which thou wouldst at in afflicting me. Giue me grace therewithall to reforme my errors, to recouer my wandring, and to get a happy victory ouer my rebellious heart, that I may be able to say hereafter, It is good for me that I was in trouble, blessed be the time that the Lord afflicted me, and how pleasant is the quiet fruite of righteousnesse, which springeth forth from the bitter roote of tribulation?

In the meane space (O Lord) until it shall please thee to put an end to my present grieuances, teach me, not to make haste, or to seeke by vile and vnwarrantable courses to wind my self out of thy hands,

but graunt that I may tarry thy leasure with patience, not seeking to prescribe vnto thee what to doe. And when this storme is ouer, and the sorrow past, O keep me from security, make mee to remember the vowes and promises of obedience which I now make vnto thee, prepare mée to a fresh triall, that my care may be to bee prouided for whatsoeuer thy pleasure shall be to lay vpon me. Heare mee in this, and in all other my suites, for his sake in whom thou art best pleased, euen Iesus Christ the righteous. Amen.

A

A Prayer, in respect of some losse receiued, as of honour, or goods, &c.

O Eternall God, the God of prouidence, the disposer & the disposer of all things both in heauen and earth: Be ready (I beseech thee) to heare the prayer of thy distressed seruant. Helpe my weakenesse, I entreat thee, & quicken in me the performance of this duetie of calling vpon thy Name. I am euen ashamed of my selfe, to see mine owne faintnes, and how soone I am cast downe vpon euery occasion. O raise me vp (I pray thee) and make mee to lift my heart towards

thée, according to whose good pleasure all things come to passe: Is it not thou (O Lord) which hast laid these things vpon me? art not thou he who doth giue & take all at thy will? art not thou the Iudge which maiest lowe and which maiest high? Shall I murmure against thee, which hast only an absolute and vncontrollable soueraignty ouer all? Shal I receiue good at thy hand and not euill? O kéepe downe my repining & mutinous and discontented thoughts, allay & height and hautinesse of my spirit, teach me how to be abased & to haue want, make mée to sée the vanitie of that which I was wont euen to admire,

and to set my heart vpon. Let this abridgement be a schole-maister vnto me, that I may learne by it to draw mine affections from these fading and transitorie commodities. O Lord, what is honour? Is it not a blast, or as smoak which quickly vanisheth? What is wealth? Is it not lighter than vanity itselfe? Doth pit not take her to her wings as an Eagle and flie into the heauens? O knit my heart thenceforth vnto thee: O blessed Father, settle my affections on the thinges which are aboue, where Christ sitteth at thy right hand: make me to lay vp treasure in heauen, & to seeke after that kingdome of thine, which cannot

be shaken: frame my heart to the choice of the better part, of which I can never bee depriued. Let mée affect the true honour which standes in the faithfull seruice of my sauiour. Let me labour for that enduring and durable riches, which consists in the knowledge of thée, and in the feeling of thy gracious fauour. Suffer me not (I pray thée) so to limit thy power, as to thinke that thou art not now able to supply mée, sith the meanes wherein I was wont to enioy, is taken from mée; but make mee sat plainly to consider, that thy hand is not shortened, but that thou hast enough in store for those that loue thée. Thou art able

to

to giue me a great deale more, and after ỹ hast exercised mee awhile, to bleſſe my laſt daies with more abundance then the firſt: thou canſt make the little meale in the barrell not to waſte, and the ſmall quantitie of oyle not to diminiſh: thou canſt cauſe a ſmall thing to be better vnto mée then great riches to the mightie, and a dinner of greene hearbes to be more ſauorie to me, then a ſtalled Oxe to them. O therefore I beſeech thée, reſtraine my deſires, make me willing-ke to ſubmit my ſelfe to thy wiledom; Let thy prouidence & promiſe bee my ſtore-houſe, and thy Booke that I relie vnto: let this ſatisfie mee, that

though I lose all that I haue, yet inasmuch as thou hast once loued mee in Christ, I shall neuer lose thy fauour. And let not the beholding of my children & family disharten mee, or make mee to cast perils, and to say, Wherewith shall I feede them? How shal I clothe them? O Lord they are better then many sparrowes, and dearer vnto thee then the lylies of the field; thy promise of mercie is entailed to my posteritie; O let my faith rest vpō this foundation, & prepare mee (I pray thee) to further trials, make me ready by degrees to lose euen my life it selfe, if it may be for thy glorie. And thus, O Lorde, desiring

desiring to reckon euen this crosse (though my vnreformed nature doth gaine-say it) among thy chiefest fauours; I commend my selfe and my poore prayers vnto thee in Christ Iesus thy beloued sonne, and my beleeued Sauiour. Amen.

A Prayer fitted to the losse of an especiall friend, as a Father or Husband &c.

O Almighty Lord God, whose glorie is aboue the heauens, and in which hast thy dwelling on high, but yet abasest thy selfe to behold the things in the earth, be pleased euen

euen for thy dearest Sonnes sake, to cast downe thy compassionate eye vpon my afflicted and grieued case. Comfort (Lord) comfort, I pray thee, thy seruants soule; suffer mee not to bee swallowed vp of discouragement. Thou hast taken from me the verie staffe of mine estate, one, vpon whō (in the eye of flesh and blood) all my comfort did depend; thee to wote gone the way of all flesh, and hath made his bedde in the darke: yet thou, O Lord, art liuing, thou art alwaies the same, and thy yeeres shall not faile. Wraile vppe, I beseech thee, my languishing and discouraged heart, my drooping thoughts; make mee to looke

towards

towards thee, from whom alone all comfort commeth. Hast thou done this, and shal I controule it? Is death thy messenger: shall I murmure at his coming? Is my deerest friend, whom I loued as mine owne hart, gathered vnto thee, his appointed moneths being now expired, & shall I lament his happines? Wilt thou still hold me with thy hand, & euen compasse me about with thy gracious prouidence, and shal I distrust? Is thy purpose and promise and power to bee my God, the same yet that it was, and shall I bee doubtfull, as though I had made flesh mine arme, or as if thou, Omnipotent GOD, wert tied vnto

outward

outward meanes? Must not I also ere it be long make the graue my house, and lie down with others in ȳ dust? Is there not an assured hope ȳ all that liue and die in the Lord Iesus, shall be ioyned together after death, and at the last day be caught vppe in the cloudes to meete the Iudge in the ayre, and after that to be euer with the Lord? I most earnestlie beseech thee therefore, O my most gracious God, to moderate my passionate & brutish thoughts, to bring my violent affections into a holy cõpasse, Let me not be sorrowfull like those which haue no hope, make me to reioyce on his behalfe, whose pilgrimage is at

end, and whose Christian and holy course doth euen assure mee, that thou hast receiued him into euerlasting habitations. Teach me to haue a holy and prepared longing for the day of my dissolution: And grant me that grace and wisdome, so to loue those whom both Nature and Religion bind me to respect, that I may alwaies conforme and submit my affections to thy most wise and soueraign disposings. To bee without apprehension of such losses, I know by thy word, that it is impious; to be extreame & without measure in passion, is desperate: Keepe me, I beseech thee, in the mean, that my sorrowes may bee tempe-

tempered with comfort, & my heart may alwaies bee fixed surely vpon thee: Afford mee both this and all other needfull favours, in and for the merites of my alone Saviour Jesus Christ. Amen.

The Orphanes lamentation.

Thy word (Oh Lord) which is the word of Truth and cannot lie, hath testified of thee, that thou art The helper of the fatherlesse: Heereby (and I (poore forlaken wretch) take heart vnto my selfe, to flie vnto thy mercy-seat, and (as it were) into thy lap, freely to powre out my lamentati-

ons.

ons. Left I am to the merciles mercie of this cruell world: and death hauing closed the eyes of my dearest parents, in whose sight I was not a little tender, my estate in cõmon vnderstanding is very miserable.

Some there are which will seeme to pittie mee, and who will sprinkle some common words of compassion on mee, but no truth of comfort commeth from them. Nay, euen those of nearest acquaintance, and who during the life of my parents, did professe the greatest loue, do now looke strangelie on mee, and their behauior and fashion is, as if they did not knowe me. Oft true doe

I find the saying of Salomon, that the friends of the rich are many, and that the poore is hated euen of his owne neighbours, his friends will depart far from him, and though he be instant with words, yet they will not regard him. When in feare of oppression, I flie vnto them which are armed with authoritie to relieue me, though I speak with prayers, they answere roughly, and so are their harts set vpõ bribes, that nothing but a gift in the bosome will perswade them. Thus is affliction added to my misery, but no man careth for my sorrow. All this is through thy prouidence (O thou which sittest at the sterne) & disposest all

all things): I know that out of thy mouth, and from thy decree, proceedes both good and euill. Whither then shall I looke but vnto thée that hast smitten me? Who can binde vp my wound, but onely thou that makest it? I lift vp therefore my heart with mine eyes and hands, to thée that dwellest in the heauens: As the eyes of seruants looke vnto the hand of their Maisters, so shall my eyes wait vpon thée, vntill thou haue mercie vpon mee. I am sure (because thy word hath so assured me) that thou wilt not forsake for ever, but though thou send affliction, yet thou wilt haue compassion, according to the mul-

multitude of thy mercies: Thou puttest my teares into thy bottell, all my grieuances are noted in thy Register: My soule shall therefore cleaue vnto thée, & vnder the shadow of thy wings will I reioyce. To thée doe I commit my selfe, vpon thée alone do I cast my care, O (I beseech thee) cast not off my soule: Vpon thée haue I beene staied from the wombe, thou art he which tokest mee out of my mothers bowels; Whom haue I in heauen but thée? and I haue desired none in earth with thée: Thou shalt be ỳ strength of mine heart, and my portion for euer. I sée more and more how good it is for me to draw

néere

nére to thée; My friends haue deceiued me as a brooke, & as the rising of the riuers they passe away, but with thée there is no shadow of change. No man did euer trust vpon thée and was deceiued.

Friends may die, & returne to their earth, but thy yeres endure from generation to generation. Thou giuest to beasts their foode, and to the young rauens that cry: Thou clothest the grasse of the fielde, the verie sparrowes are respected by thée. Am not I (O Lord) much better then they? O make me to depend vppon thy goodnesse, and to knowe that if I seek thée, I shal want nothing that is good; Thy eye is

is vpon them that feare thée, and vpon them that trust in thy mercie. The hearts of all men are in thy handes, thou mayest euen the Egyptians to fauour thy people: and as thou causedst the very rock to yeelde water for the thirstie, and the deuourer to affoord foode for Samson, so thou canst turne the hearts of those that most neglect mee, and make euen strangers and men vnknowne to become kind vnto mée.

Let it bee my care to feare thée, and to walke before thee in vprightnes, and then I am sure with thée there is enough in store, and thy prouiding can not faile me. Stirre mee vp to

seeke

seeke thy kingdome, and the righteousnesse thereof, and all things else shall be supplied to my comfort. Assure my soule that thou art my Father in Iesus Christ, then shall I be sure that thou hauing prouided for mee a better inheritance, wilt not forsake mee for these outward things. Harken (I beseech thee) to these desires of my soule, and breed in me a stedfast expectation both of these and of all other needfull graces, for the merits of Iesus Christ my Sauiour. Amen.

The

The Captiues Prayer, taken by a forrain Enemy, or otherwise imprisoned for debt, or vpon any like occasion.

OVt of the dépe places do I call vnto thé (O lord) let thine eares attend vnto the voice of my prayers. Behold, héere I dwell in darknesse and in the shadow of death, beeing bound in miserie & pzon, and fédyng vpon the bzead and water of affliction. Closed I am in pzison and cannot gette fozth. I doe knowe & confesse that thy iudgemēts are right, and that thou hast afflicted me iustly. Full idly and vainely did

did I spend my precious time in the day of my libertie; walking in the way of mine owne hart, serving lusts and diuers pleasures. To be tied to the duties of my calling, or otherwise earnestly & busily to follow any course that might be for thy glory, it was a burden and a griefe vnto me. Many other sins there are, of which I am guilty before thée, which haue deserued both this, and a farre greater punishment, yea euen to be held vnder darknes in euerlasting chaines, and to bee plunged with Sathan and his angels, into ỳ lake which burneth with fire & brimstone world without end. But (Lord) there is plenty of mercie with

thée, and thy compassions faile not; thou art good and gracious, & of great kindnesse vnto all them that call vpon thée. Giue eare (I beseech thée) to my prayer, and harken to the voice of my supplication: Let the beames of thy fauor shine into this desolate and comfortlesse place, with which I am enclosed; Refresh and reioyce my distressed & grieued soule, for vnto thée doe I lift vp my soule. Looke downe from the height of thy sanctuarie, and beare the mourning of the prisoner. Sanctifie this great crosse vnto me, that it may be a meanes to humble me, and to bring mee to a through sight & sense of mine owne deservings.

Sweeten

Sweeten it also with the comfortable taste of thy fauor and loue in Christ. And although my body be straitned, yet enlarge my spirit, that I may now be more fervent in prayer, more strong in ỳ desire and longing for thy grace then heeretofore. Suffer me not to growe wearie with waiting vpon thée, or with looking or erspeating for thy mercifull goodnes in my deliuery.

Let me not presume so far as to take vpon mee to prescribe thee how to deale with me, or when & by what means to enlarge mee: But graunt that I may both contentedlie and quietly tary thy appointment, assuring my selfe

that when thou seest mee to be more fitte for libertie then for restraint, thou wilt bestow it on mee. In the meane time, proportion (I pray thee) my desires and affections to my present meanes; As I haue but little, so make mee contented with a little; and as my diet is but course, my lodging but vneasie, & the ayre not so sweet as I was wont to enioy, so frame my mind and body to a patient bearing of all these vnpleasing inconveniences: Make mee often to meditate and thinke with my selfe, that if such a prison as this, in which a man may finde some intermission of sorrow, and out of which hee may conceiue hope

of

of deliuery, bee so irksome to me, then how woefull is that dungeon of hell, where of the prince of darkenesse is the keeper; and where, as the torment is easelesse, without all intercourse of any refreshing, so it is endlesse, without all possibilitie of getting from it. And then, O Lord, let this meditation worke with mee, both to the humbling of my soule, whose desert it is to bee eternally shut vp in that lothsome pit, and to the enlarging of my thankfulnes vnto thee the God of mercie, who hast sent thy sonne, to free me from that intolerable captiuity. Cause me withall (I beseech thee) to bee as sensible of my bondage vn-

ber the tyrannie of sin and Sathan, as I am of my detainement in this present thraldom, and as desirous to bee drawne out of it into the glorious liberty of thy children, as I now am, to bee freed from this imprisonment: And if it shall hereafter bee thy pleasure to restore me to my desired freedome, O make me ever mindfull of the vowes and promises of good things, with which I am now ready to bind my selfe vnto thée; that so thy mercie may neuer bee forgotten by mee, but may be euer fresh in memorie to quicken mee to the diligent and faithfull seruice of ther, who art the onely GOD, in three persons, the

Father

Father, the Sonne, and the holie Ghoſt, to whom be honour and glorie, might, maieſtie & dominion, world without end. Amen.

The ſlandered perſon, laden with vniuſt reproaches, thus commendeth his cauſe to God.

GReat is my griefe (O Lord) neither is it to me a ſmal vexatiõ, to ſée how wicked men haue ſharpned their tongues againſt mee. They doe ſhoote out bitter wordes like arrowes, and wound me with their multiplied lies, as with a razor ỳ cutteth deceitfully: and as dead ſlies doe

cause to stinke and putrefie the ointment of the Apothecarie, so do they make my good name to become euen vnsauorie amongst men. O how bitter is this vnto me, euen as gall, and how doth my soule euen pine away within mée to consider it: Yet (O gracious GOD) why should my spirit bee so perplexed in me, hauing such freedome of accesse vnto thy presence? Thou art set in the throne of righteous iudgement, these clowdes and mists of foule reproches, cannot hide the truth of my cause frō thy all-seeing eyes. To thee therefore doe I appeale, and in thee doe I put my trust: iudge thou me according to my righteousnes,

teousnesse, and according to mine innocencie that is in me. I confesse (O Lord) that in thy sight I am a most vile, and wretched sinner, and that if I should dispute with thée, I could not answere thée one thing of a thousand. Therfore in the case betwixt thée and my soule, I will lay my hand vpon my mouth, and abhorre my selfe in dust and ashes.

But as for these mine aduersaries, whose tongues are as the coales of Iuniper, in respect of them, doo thou bring forth mine vprightnesse, and how vntrue those things are which they put vpon me. And indeed this witnesse of my conscience is my chiefe reioycing, and

with it I do secretly solace my
selfe against all their most bit-
ter and poisonful accusations.
This maketh mee to haue
holonelle towarde thée, and
with comfort to trust vnder
the shadow of thy wings, vn-
til these afflictions ouer-passe.
Send then from heauen and
saue me from the reproofe of
these that would swallow me
vp: Keepe me secretly in thy
Tabernacle from this strife of
tongues.

Furnish mee with patī-
ence (I beseech thée) vntil thou
plead my cause and execute
iudgement for mee represse my
tumultuous and swelling spi-
rits, ℔ I may not render euill
for euil, nor rebuke for rebuke,
but

but that I may hartily pray to thee, euen for my most vehement accusers. And (O Lord) if they belong to thee, open their eyes that they may see their error, touch their harts, that they may bee sorrie for their bitternesse; Otherwise, if they be such, whom thou (who vnderstandest al things) doest knowe to be incurable, represse their rage (I pray thee) let their lying lippes be made dumbe, which cruelly, proudlie, & spightfully, speake against the righteous. As for me, vphold me in my integritie, stablish me in euery word and good worke, enable me to such an holie & blamelesse conuersation, that those which

repyare

reproche me as an euill doer, may hereby winne vnto thée by my good example, or else may be made ashamed when they be not able to blame my behauiour in Christ. Teach me to remember that this is not the one halfe of that which I must suffer for thy sake, if I will be faithfull, that so I may resolue to sacrifice not my good name onely, but euen my life it selfe for thy glory. Thus, O Lord, relying vpon thy promised readinesse to heare ỳ prayers of thy seruants, haue I heere powred out my soule before thée, beseeching thée to vouchsafe a gracious audience; both to these and all other my humble suites, not for mine owne

owne sake, but for thy Sonne and my Sauiours sake Christ Iesus. Amen.

The persecuted for a good and righteous Cause, and brought into hazard both of his libertie & life, is directed thus.

SEe now, O my most gracious God, & iust Iesus Christ most kind and louing Father, the truth of that which thou thy selfe hast reuealed in thy blessed worde, euen that All that will liue godly in Christ, shall suffer persecution; Thy beloued Son told his Disciples, that they should haue in the world much trouble, and he-

beyes

vered and hated, and continually molested for his sake. And now (Lord) it is thy good pleasure to call mee vnto this service, euen to beare witnesse to thy truth by my suffering. Much weaknesse I acknowledge, that I find in my selfe, to stand out in so hot a quarrell, much vnworthines to bee advanced to such an honour. Before thee therfore do I fall downe my selfe (for from thee is euery perfit gift) beseeching thee to make thy power apparant in mine infirmitie; and to strengthen me, poore wretch, that I may cheerfully take vp my crosse and follow thee.

Breathe into me, by thy spirit, the saving knowledge of thine

thine vndoubted truth, that I may be firmely settled therin, and fully assured of the goodnesse of that cause, which I am called to maintaine.

Out of the mouth of babes thou hast ordained strength, thou canst make euen the vnlearned, and the men without knowledge to speake, to the astonishing and amazement of the mightie: This thy inspiration & giueth vnderstanding. Endue me with courage, that I may speake of thy testimonies before kings, and may not be ashamed; Season with all, my zeale & boldnesse, with such meeknesse and reuerence, & there may be in my behauior no appearance of vaine glory,

but

but that all may see, that it is the honour of thy Name, and the defence of thy Truth which I seeke for. Ground me so sure vpon the rock of truth, shed so abroad thy loue, and the feeling thereof into my inward parts, giue me that earnest of my future inheritance, & that taste of the powers of the world to come, ỳ no winds, or flames, either of plausible perswasions, or of hard & cruell vsage, or of varietie of torments set before me, may be of any force and power to remoue mee.

Write my meditations often, vnto the prince of my saluation Iesus Christ, who was also consecrated through afflictions. Enable me to learne

by

by his example, to endure the crosse, and to despise the shame for the ioy which is set before me. Let mee neuer forget it, that if I suffer as a Christian, I am a partaker of his sufferings, I beare his marks vpon me, and that this light affliction which is but for a moment, shall cause vnto mee (it being the way which thou hast sanctified vnto heauen) a farre most excellent and an eternall weight of glory. And when I feele any cowardlie feare to surprise mee, and my selfe ready almost to faint in my mind, then bring it to my remembrance, that if I denie thee, thou will deny mee also, if I cast away my confidence, then

thou wilt also cast mee off at the last day. And seeing without thée I can doe nothing, make mee earnest in prayer, and a continuall petitioner to thy Maiestie, from thée to bée supplied with all necessarie graces, such as thou knowest to be fitte for my present case. Take from mee all trusting to mine owne sufficiencie: open mine eyes that I may more and more sée mine owne scantnesse, and the weaknesse that is in mee for weighty services: Make me to know that my full dependance vpon thée, shall be my chiefest stay; and that as without thée, I cannot stand, so being vpheld by thée, I shall not miscarry. And if it

shal

shal be thy pleasure to deliuer mee from this question which I am now come into, and to restore me to my wōted peace, preserue me. I pray thee, from securitie, stir mee vp to make prouision for some greater storme, remembring still, that without beeing faithfull and constant vnto death, there is no hope to receiue the crowne of life. All these mercies, and whatsoeuer else thou knowest to be needfull, reach out vnto mee, I humbly praie thee, euen by those promises of grace which thou hast made, and offered in the Mediator of grace and glory, Iesus Christ. Amen.

Some

Some barren Hannah, or child-leſſe Elizabeth, deſiring to be bleſſed with fruite of body, prayeth thus.

NEither am I the firſt (O moſt merciful lord God) whom thou haſt thus afflicted, neither am I without examples of holy perſons, who haue both ſued vnto thée for comfort in ſuch an occaſion, and haue beene heard alſo of thée in that they deſired. This is no little ioy vnto my greeued hart, for as I am certified hereby, that I may thus be chaſtened, & yet bee deare and pre cious in thy ſight; ſo I doe alſo

also from thence conclude, that thou both art able to release me, and wilt likewise, if thou see it in thy wisedom to be conuenient for me. To thee therefore do I make my moane (O Father of mercies and God of comfort) bee not deafe, I beseech thee, to my prayers. Looke fauourably, and with a compassionate eye vpon the trouble of thy handmaid. It hath hitherto béene thy pleasure to shut vp my wombe, and to deny mee that comfort by children which ỹ hast vouchsafed vnto others. Humble me (I pray thee) vnder thy hand, and grant that I may truly, and sincerely, and feelingly acknowledge, that though this

this be no little crosse, yet it is nothing to that which I haue deserued. It is iust, I confesse, with thee, to punish my barrennesse in grace, and my fruitlessnesse in holy things, with this want of outward encrease.

Make mee (O good God) as sensible of my spirituall defects, as I am of these bodily inflictions. And as it is reported of thée in thy word, that thou makest the barren woman to dwell with a familie, and to be a ioyfull mother of children, so make mee (I humbly crave of thée in Iesus Christ) an example of thy mercie herein. Let mee be as the fruitfull Vine on the walles

walles of my husbands house, and let (at the least) one Olive plant spring out from mee, to stand about his table. The fruite of the wombe is thy reward, of thée alone doe I desire it, from thy mercie onelie doe I exspect it.

And, good Lord, be pleased so to order and to direct my desire heerein, as that I may not in this seeke some outward contentment onely, but that my chiefe respect may be, that by mee, thy Church may be increased, and that out of mee, may proceede such an one by whom thy glorie may be furthered, and the honour of thy Name advanced amongst men.

Teach

Teach me withall, so to referre my desires to thy wisedome, and to submit them to thy gracious disposing, that if it shall seeme good to thee, not to grant this my request, I may not murmure against thee, but may patiently and quietly beare, whatsoeuer eyther in this, or in any other kind thou shalt lay vpon mée. Let me consider, that though this which I now craue bee a fauour not to be despised, yet that thou hast in store better blessings for thy seruants, euen spirituall blessings in heauenly things: stirre me vp to seeke these especially, and with Mary, to chose the better part, which shall neuer be taken

taken from those which once enioy it. And because I haue so great a desire of encrease, let it be my care, both in mine owne particular, to vse al good meanes, by which I may encrease in grace, and touching others also to labor ỹ encrease of thy kingdome, by prouoking, perswading, & through my good example, winning and drawing them vnto thée. So (Lord) beeing (by reason of this crosse) a woman troubled in spirit, out of the abundance of my cõplaint, I haue powred out my soule before thée, submitting my selfe in all humilitie to thy appointment, who makest all things to worke together for the good of

those whom thou dost loue in Iesus Christ, to whō be praise both now and euer. Amen.

A prayer applied to the state of a man inwardly perplext with the horror of sinne, with doubtings of Gods fauour, & with the tentations of sathan tending to despaire.

O Thou most pittiful God, & to those whō thou louest in Iesus Christ, most tender Father, neuer did there anie poore chased Hart bray after the riuers of water, so as my distressed and amazed Soule panteth after thee. Oh that I had fayth to lay holde vpon that most sweete promise, by which

which thou callest all that are weary and laden to come vnto thée. Faine I would, O Lord, approach into thy gracious presence, and happy seeme I to my selfe, if I might taste though but (as it were) some crommes of thy rich mercie. Mée thinketh that all thinges which I see in the world and which the sonnes of men doe vse vpon so ercéedingly, are but vaine and dissolute in comparison of thy fauour: Oh that I might be but one of the lowest of thy saints, or (as it were) a seruitor or doore-keeper among thy holy ones. Thus I see thy mercie, I admire it, I prefer it in my soule before greatest treasure: but when I

would apply it to mine owne particular case, Oh what a world of discouragements do I meet with? My sinnes doe take such hold vpon mee, that I am not able to looke vp: they are so many, yea, more in number then the haires of my head, that my hart dooth euen faile me to consider them.

When I thinke how my soule and spirit is fraughted and defiled euen with whole millions of prophane, hardned, secure, vicious, worldly, and vnsanctified thoughts, how many offers of grace I haue neglected, how thy forbearance hath been abused by me, how I haue beene a reproach and slaunder to thy Gospell, how

how dead and lumpish and false-harted I haue bin in thy seruice, how barren in good workes, and what little proceedings I haue made, going rather backward then striuing vnto more perfection, how I haue contented my selfe with shewes of godlinesse: when (I say) I thinke vpon these & other my grosse and palpable enormities, I cannot but vtterlie condemne my selfe, neither can I beleeue that it is possible for so vile a wretch as I, to bee admitted into thy fauour. Sometimes I conceiue some little hope, and I frame to my selfe to haue some taste of thy fauour, and some kinde of assurance that I am dear vnto

thée in thy ſon; but ſuddenlie my comfort vaniſheth, my hope is ouerclouded with perplexed doubtings, and I am well-neer ſwallowed vp with meer deſpaire. Can any mortall man (thinke I) know the mind of God: or if ſome holy perſon may be ſo farre graced, as to vnderſtand Gods purpoſe touching himſelfe; is it poſſible that ſo vile a creature as I ſhould come to ſuch a high prerogatiue?

Can the Spirit of the Lord dwell in ſuch a ſtinking and pollated ſoule as mine? Will hee vouchſafe to giue mee an aſſurance of Gods fauour? Or if I might knowe now that I am in the ſtate of grace, what

what assurance can I haue, that I shall so continue, being beset with many imperfections? Thus, O Lord, mine owne thoughts oppresse mee, and mine own soule doth plead the case against it selfe: Neither is Sathan, the ancient enemy of thine elect, wanting, to adde affliction to my miserie.

Heeretofore his manner hath beene, to incite and to prouoke mee vnto sinne, by hiding and couering the vglie & most loathsome face thereof, and to beare mee in hand, that it was a very easie thing to repent, and that also thy fauor (O Lord) might bee procured by and by.

Now hee enlargeth my euils, and makes my sins to appeare before my conscience in most terrible and hideous shapes; he telleth me, that my hypocrisie is apparant, that the guile of my heart is written in great letters and cannot bee denied, that it is now in vaine for mee to sue for grace, there being no hope of mercie left for such offenders: that it is to no purpose for mee to pray for as I cannot pray as I should, otherwise then in hypocrisie, so neither (if I could pray aright) can there be any accesse vnto the throne of grace for the requests of such a trespasser. Notwithstanding (O most gracious God) euen in despite of

of his suggestions, and amidst all those discouragements which mine owne hart musereth against mée, I doe heere aduenture my selfe into thy most glorious presence. If I shal find fauour in thine eyes, shew me the light of thy countenance and I shall bee safe: If thou say, I haue no delight in thee, behold, héere I am, do to me as séemeth good in thine owne eyes. I knowe what thou hast spoken in thy word, namely: that if I draw neere vnto thee, thou wilt draw néere vnto mée, and that thou wilt fulfill the desires, & accept the vnexpressable groanes and sighings of thy seruants. Truth it is, O Lord, I dare

not say that I draw néer vnto thee as I should, or that my desires are such as they ought to bée; or that I groane vnder my sinnes with such an effectual & pearcing féeling as it fit. All that I am able to doe, and that in much weakenesse, is to cry faintly vnto thée, Oh draw mee, and I will runne after thee, make mee to desire thy mercie in sinceritie, braise my hart, that it may yeeld out many vndissembled sighings after thee. Yet (O Lorde) though there bee in mee but such poore beginnings of grace, suffer mee not (I beseech thée to cast away my confidence: I am wel assured that thou hast not forgotten thy promise

mise of not breaking the bruised reede, nor putting out the smoking flare, and of giuing a blessing vnto those which hunger after righteousnes.

Is it possible, O Lord, that thou shouldest leaue off to bee gracious, and shut vppe thy tender mercies in displeasure? Didst not thou send thy sonne into the world, to die euen for chiefe sinners? Is it not true, that where sin abounds, there thy grace aboundeth much more? Could I euer so much as truelie desire reconciliation with thee, vnlesse thou diuinelie wroughtest in me?

Is not this request, Lord, helpe my vnbeleefe, the verie voice of thy Spirit vnto

it

in me? Could I complaine of the hardnesse of my heart, or sincerely lothe mine owne corruptions, as being displeasing to thy Maiestie, if thine owne finger had not effected it? Should I feele such a combat in my soule, and such a tumult within mee, if thou hadst not truly begunne to draw mee to thy selfe? Would Sathan so continually molest me, and so eagerly pursue me with varietie of most malicious & sharp assaults, if I were still held captive by him at his will? Raise mee vppe therefore, O Lord, I pray thee, refresh my dejected and cast downe soule, perfit thy worke of grace which thou hast begun within mee, make

make mee to heare of ioy and gladnes, that the bones which thou hast broken may reioyce. Thou hast set mee as a marke vnto thy selfe, thou hast written bitter things against me, and made mee to possesse my former iniquities, thou hast hidden thy face from mee, and taken mee for thine enemie: comfort me now according to the daies that ỹ hast afflicted me, let mee behold thy face in righteousnesse, & restore vnto mee the ioy of thy saluation. Rebuke Sathan, I most humbly beseech thee: though thou please to buffet mee with his messengers, yet let thy grace be sufficient for me, and make thine owne power in reuealing

mee,

mee, perfect and manifest by my weakness, which of it selfe is ready to bee pressed downe with every tentation. Giue mee that holy wisedome, not to beleeue Sathan, no, though he speake the truth; inasmuch as he is the father of lies, and never speaketh truth but for a wicked purpose. And (O Lord) as thou encreasest my comfort, so withall encrease my care, that I may not fall from perplexitie to securitie, but that I may alwaies keepe my heart with all diligence, proouing my faith, and searching my waies, and exercising my selfe vnto godlinesse. Make mee a carefull and an vnderstanding hearer of thy word.

woꝛd, ſuch it is the woꝛd of life, a quickning woꝛde, a woꝛde which doth reioyce the heart; and becauſe, except that bee my delight, I ſhall vtterlie periſh in mine afflictions.

Make mee circumſpect to preuent ſinne, and fearefull ouer myſelfe, that ſinne may not grow ſtrong vpon me: and grant that I may ſtudie to preſerue the peace of my conſcience aboue all things, taking heed of wounding it with preſumptuous ſinnes. And, O Lord, ſtablish me with thy free ſpirit, that albeit Sathan ſeek to ſift me, to winnow me as wheate, yet my faith may neuer faile, but may bee as mount Zion which cannot be remoued.

remooued, but remaineth for euermore.

Thus, O my gracious God, hauing, through thy mercie, peace in beleeuing, and ioy in thy holy spirit, I shal finish my course in comfort: which I pray thée grant mee for his sake who is ỳ prince of peace, euen Iesus Christ, to whom with thée and the holie Ghost, be all honour and glorie, now and for euer. Amen.

A prayer, then needful, when a man hath som speciall combate with some one or mor speciall sinnes, against which hee desireth victorie.

O Louing Father in Iesus Christ, it hath pleased thé

thée of thine abundant mercie to giue leaue to euery humbled and distressed sinner, to powre out his soule before thée, and thou hast bound thy selfe by a promise, both to heare and to helpe all those which seeke thée with an vnfained heart: The confident assurance hereof hath giuen me courage (albeit most vnworthy) to present my selfe heere before thée, and to conceiue hope that thou wilt not send me emptie away.

Wounded, O Lord, I am with mine own hainous sins, my vntamed flesh sooth at whales rebell & lust against my spirit: some good motions and purposes I sometimes haue, but (alas) they are quickly

quenched

quenched, and the law of my members so prevaileth, that I cannot doe the good which I would. I have in mee (I confesse) the seed of every sin, & my nature is apt to bee wrought vnto any kinde of euill. But (O God) there are some principall corruptions which doe beare in me the greatest sway, and they doe so euen raigne in my mortall body, that I am forced to obey them in their lusts thereof: The diuell also is full of most malicious policie, and ber still worketh vpon all aduantages, and out of al things almost taketh occasion to adde fuel to my wicked desires, and by pleasing & delightful baits, to lead them on vnto hellish

perfection.

perfection. The more I striue, the stronger (mee thinketh) these corruptions grow: which maketh mee to feare the vtter quenching of thy graces, and the grieuing of thy holy spirit. Hereby my Prayers are interrupted, my meditations perplexed, and robbed of their wonted sweetnes, my hearing and reading of thy word, is made vnprofitable: My faith is encountred with grieuous doubtings, because I cannot feele that strength and power of thy Spirit which I would. O Lord, if thy mercie bee not my staie, I must needes be ouer-come: whom haue I in Heauen but thee? Whither shall I flie but to thy

thy gracious assistance? I beseech thee, to haue compassion on mee, crucifie and kill these vnruly lusts, abate ỳ strength of these violent and wicked desires: weaken them. I pray thee, & suffer them not to haue dominion ouer mee. Let thy Spirit guide me, and lead me into the land of righteousnes. Or if it bee thy pleasure, O Lord, still to exercise mee, yet leaue mee not destitute of thy grace, but encrease it in mee, that I may growe vnto a larger measure of sanctification: make me herby the more feruent & frequent in prayer, the more strait to preuent all occasions leading vnto euill, & more ielous ouer my waies,

the

the more humble and vile in mine owne sight: that so euen out of euill there may spring good vnto me, & that I may see the fulfilling of that holy promise, that all things worke together for the best vnto thy seruants. Heare me (I entreat thee) in this, and in all other my requests, for Christ Iesus sake thy best beloued Sonne, and the onely Sauiour of thy chosen. Amen.

A prayer against worldly-mindednes, distrust of Gods prouidence, & the too close cleaving of the affections vnto earthlie things.

MAnifold are the corruptions (O most gracious God) with which my heart is fully fraughted, and sundry are the euils, which (like streames) do flowe from this hidden spring into my outward man. Among others, I feel (and blessed by thy name who hast made me to see) how my soule is altogether ensnared, & my affections, as it were, taken captiue with the immoderate loue of earthly things.

Oh

reſiſt and gaine-ſay, and euen ſmother and ſuppreſſe, euery motion in mee which tendeth to waiting vpon thée: What feares are by and by raiſed vp, of future want, what perils am I taught to caſt, and what plauſible reaſons doth my hart frame, by which to make it ſéeme a vaine and idle, yea and a ridiculous thing vnto mée, to truſt to thy prouiding? Thus doe I nowing but euen teare and teare my ſoule, beate my braines, and ſpend my ſpirits, how to get that which I deſire, and how to keepe and preſerue that which I haue gotten. My very ſléepe, with mee immoderate cares, is oftimes taken from mee, and in

doubtfull am I for the time to come, that I dare not vse that portion which I haue, for my present comfort. Euen ỳ most behouefull expenses to those of my familie, to the poore that dwell about mee, to the maintenance of the Ministry, are a death vnto mee: And albeit thou blessest my basket & my store, & increasest mine estate by continuall adding thereunto, yet still I seeme to heare within, the voice of the horseleaches daughter, Giue, Giue, neither can I perswade my insatiable hart to say, It is enough.

Now (Lord) I beseech thee, to be mercifull vnto me in this thing: Heale in mee this dangerous

gerous and increasing sicknesse: bridle these vnruly and misguided passions: suppresse these tormenting and hart-dividing cares: dissolue this glue, by which my affections are so close fastened vnto those earthly things. Open mine eyes, that I may plainly see the true nature of those things which I so much desire: how fickle they are and how vncertaine, what hindrances, yea what enemies, to the good and prosperitie of my soule, what coolers of zeale, what clogges in the way that leadeth vnto life. Teach mee then to say to my selfe, Oh why do I weary my self for that, which when I haue I cānot keep, which for-

or later, I am sure I must forgoe; why doe I so loue that, which is so great an aduersarie to my soule, which will choake good things in mee, and make it a matter of so much the more difficultie for me to bee saued? And to the end, the heat of my affections after this baser trash, may bee the sooner and the more throughly allaied, make me to feele the sweetnesse of the things which are aboue; enlighten mine vnderstanding, that I may know me what the hope is of thy calling, and what the riches of thy glorious inheritance is in the saints, & what a surpassing, exceeding, eternall weight of glory it is, which shall bee shew-

shewed vnto vs: that the meditation thereof may make all thinges else become euen as vile as dung before me. Worke my euil and vnbeleeuing hart, to a stedfast faith in thy promises, and to a firme persuasion of ỹ certaintie of ỹ which thy word hath testified, namely, that if I delight my self in thée, I shall bee secure vnto, and thou shalt giue mee my harts desire. Oh, why should I doubt of this through vnbeliefe, why should I not be fully assured, that thou which hast promised art able also to do it: and ỹ as a father hath compassion on his children, euen so hast thou also vpō them that feare thee: Thou keepest their

bones, thou numbrest their haires, thou obseruest their groanings, thou puttest their teares into a bottell; though a Mother should forgette the fruite of her wombe, yet thou canst not forsake them. O thou the Father of lights, from whom commeth euery perfect gift, make mee to beliue thée: so shall my care hereafter, be more for the light of thy countenaunce, for ioy in the holy Ghost, and for peace in beliuing, then for any of these fading commodities: so shall I bee more studious how to growe in grace, then to encrease in wealth, more earnest for spirituall blessings, then for outward hauings.

O then, I beseech thée, deny me not this request, send mee not away emptie from thy throne of grace; I aske not so importunately, in any opinion of mine owne deseruing, I renounce my selfe, I flée to thy promises, I looke for nothing but for thy words sake, for thy names sake, for Christ Iesus sake, in whom thy soule is pleased, to whom with thée and thine eternall spirit, with the bowing of my heart, I yeelde all honour and glorie world without end.

Amen.

Against hypocrisie.

I Remember, O Lord, the saying of thy seruaunt Dauid, touching the blessednesse of that man in whose spirit there is no guile; and that also which thy sonne, my Sauiour spake, ỳ the Hypocrites portion shall be weeping and gnashing of teeth. In due regard whereof, O most gracious God, beeing in some measure priuie to my selfe of mine owne corruption, I am become an humble suter to thy Maiestie, vtterly to purge mee from the sowre leauen of hypocrisie. A sin I find it to bee which hangeth fast on, and which cleaueth so close, that it is a matter

ter of no little difficulty to shake it off. When I examine my self touching it, I see plainly that I am not able to cleare my selfe thereof before thee. Many a time haue I in religious seruices, sought more to gaine an opinion of holinesse with men, then to approue the sincerity of my heart in thy sight: and full often haue I made a shew of zeale, and feruency in things that concerne thy worship and glory, when my soule hath beene euen deaded in me, and without all life of affection thereunto: How haue I seemed to others to heare with reuerent attention, and to pray with no small measure of deuotion, when my in-

ward parts haue beene wandring, and my thoughts either wholly straying, or at least far from al serious thinking vpon the present busines: How many duties of godlinesse haue I vndertaken, more with a desire to bee seene of men, and to bee well esteemed in the world, then for any truth of loue to the things themselues, or for any strength of care to glorifie thee? I am not able (O Lord) to lay open to thy full, the hypocrisie of my hart, and that whole body of guile, which lyeth lurking in mee. Euen now, mee thinketh, I faile, neither is this acknowledgement which I make, so sincere, and so free from fraude as

as it ought to bee: neither doe I feele my selfe so deepely affected with my present case, as I desire: Loth is my stout hart to yeelde so much to the accusing and debasing of it selfe: faine would it shift off euen this vndeniable imputation which I put vpon it. What hope then haue I, (O thou the Father of all mercies) but in thée?

This taste of thy goodnesse, who hast not giuen me ouer to mine owne hypocrisie, but hast made mee both to see it, and in some little measure also to lament it; hath emboldened mée to cast my selfe downe héere before thée.

Let it be thy pleasure, I beseech thee, to create in mee a new & an vpright spirit, pluck vp euen all the very smallest sprigs of this poisoned roote of secret hypocrisie: Make me to become a true Israelite, a perfect Nathaneel. Thou art the God of truth, thou takest no delight in lying: O stirre vp in me an vnfained detestation of all doubling, and an earnest loue of inward sincerities.

Let mee neuer forget, how impossible it is, to blind thine eyes with outward shewes, or to delude thee with faire pretences: thou seest not as man seeth, for man looketh on the outward appearance, but thou beholdest the hart. Suffer me not

not to content my selfe with a profession of godlinesse, and to neglect the power thereof, or to be like a whited tombe, which appeareth beautiful outward, but within is full of all filthinesse; but circumcise my hart (I pray thée) and renue it by thy purging spirit, that what good thing soeuer I make shew of, the same my soule within may loue vnfainedlie; and that in all exercises of pietie, I may not onely draw neere vnto thée, with my lips and eares, and outward man; but aboue all, with all the strength & power of my mind, desiring more to approoue the singlenes and sinceritie of my heart vnto thée who séest in secret,

cret, then to purchase an opt-nion with men, who can see but the outside alone, and may some be deceiued with shews. This inward truth vouchsafe vnto me (O holy Father) not for my owne sake, but for his sake, who both is Truth, and came also into the worlde to beare witnesse to the Truth, euen Iesus Christ, thy son and my gracious Sauiour. Amen.

Against back-sliding in Religion, and for increase of faith.

O Eternall and almightie GOD, thou hast in thy word commaunded, that we should take heed of falling frō thy grace, and thou hast there testi-

testified also, that the end of those which goe backe from their stedfastnesse, after they haue once knowne and professed the way of righteousnes, will be exceeding fearfull.

Be mercifull therefore vnto me (O Lord) I most humbly pray thee, concerning this. I find in my selfe great weakenesse, no power haue I of my selfe to persist in goodnesse: Many meanes also doe these euill daies afford, by which to draw mee backward; corruptions in opinion, wickednesse of example, all manner of reproach and scorne cast vppon sincerities; subtile perswasions of politique and carnall friends.

By

By these and the like, mee thinks I feele in my selfe a great slaking & an abatement, of that zeale and care which I was wont to haue. I beginne to wauer in my iudgement, and to grow doubtfull euen of those thinges which I sometimes embraced with fulnesse of perswasion: The exercises of godlinesse, hearing, praying, receiuing, meditation, conference, are not so swœt vnto me as they haue beene. A strange kinde of dulnesse crépeth vpon me, and I haue no such life and spirit in matters of religion, as formerlie I haue had: and to what a woefull passe these thinges may come, though I haue much

hope

hope when I thinke vpon thy mercie, yet well may I feare when I looke into my selfe. Great is thy goodnesse euen in this I acknowledge, that thou makest my heart within mee to smite mee for these things, and dost not suffer me to runne on without stay, into that hellish downfall, in which I should bee soone plunged, if thou shouldest once forsake mee. Goe on, I beseech thée, in thy goodnesse towards me. Quicken vp my dull hart, encline my too much decaying and deaded affections, reenkindle those sparkes, which are euen vpon quenching, and like vtterly to goe out, vnlesse it shall please thée to reuiue them.

them. Settle my iudgement, stablish my thoughts, make firme my conscience: Enable mee more and more to see the truth in matters of religion, and to discerne things that differ, giue mee an exercised wit, to knowe both good and euill.

And together with an increase of knowledge, giue mee also an increase of zeale, that I may growe in grace, and thriue in godlinesse, and goe from strength to strength, vntill I come to that measure to which thou hast appointed mee to come in Christ Iesus.

Let me not in these halting and decaying times, be caried away

away with euery winde of doctrine, through the craftinesse of those which lie in wait to deceiue. Suffer neither the cares of the world to choake thy graces in mee, nor vaine pleasures to insnare mee, nor euill examples to mislead me, nor plausible perswasions to enchaunt mee, nor the contempt of the times to discourage me, nor mine own slothfull and sluggish nature to make mee growe weary of well-doing: but cause mee so to bee in loue with heauenlie things, that I may neuer satisfie my selfe with any measure either of knowledge or of practice, but may rather still be ashamed of my selfe that I

make

make no better proceedings, and so may euer aime & striue vnto more perfection.

To this end beget in mee a holy care of vsing all good meanes, by which to bee stablished in iudgement, & more and more enkindled in affection; such as are the hearing & reading of thy blessed worde, earnest praying intentiue and daily meditation, carefull watching ouer mine owne soule, marking and obseruing those who walke as becometh the Gospell, following their faith, and imitating their holy and gracious conuersation.

And when I looke vpon worldly men, such as mind onely earthly things, and be-

hold how they trauaile to encrease in wealth, and to adde more and more to their outward state; and vpon godlesse persons, and see how they fall away more and more, waxing worse & worse, adding drunkennes vnto thirst, let euen this be a spurre vnto mee, to egge me onward in the waies of godlines: that I may think it a shame for me, that carnall men, should bee more in loue with the world, then I with heauen, & prophane ones more eager in the seruice of the diuell, then I in the aduancing and promoting of thy glorie. As thy promises, O Lord, haue encouraged me thus to pray, so let it bee thy gracious plea-

sure

sure to accept my sute, so shall my soule praise thee, and my tongue exalt thy Name with ioyfull lippes, and that in Iesus Christ, thy sonne and my Sauiour. Amen.

Against hardnes of hart.

WHen I recount with my selfe (O God of all grace) the sundry punishments wherewith thou hast in thy most blessed word, threatened to afflict the children of disobedience, among them all a hardned hart, a seared conscience, seemeth vnto mee the most woefull. Surely, not all the plagues of Egypt, nor all the botches of Iob, are worthy therwith to be cõpared. Who can

can tremble at thy iudgmẽts, or value thy mercies, who is able to profit by the vse of thy word, or to reape any benefite by the exercises of thy seruice, if this fearful crust be growne vpon his secret parts? Take away frõ a man, a tender and an apprehensiue soule, a soft & a yelding hart, wherin is hee better then the horse or the mule which haue no vnderstanding? Lamentable therfore is the state of these euill times, and miserable the condition of ỳ greatest part nowadaies, ouer whom this dreadfull sicknesse hath spred it selfe so vniuersally: & wretched, O Lord, should I become, if thou shouldest leaue mee to my

my selfe, and giue me ouer to this raging euill. Weake I am in mine owne nature, and cannot withstand it, nay my hart is in it selfe prone vnto it, and many, no small touches of it, haue I often felt, and perceiued in mine owne soule: so that I cannot but euen quake to thinke, what a miserie it were, if thou (should'st (as thou iustly mightest) suffer these beginnings of spirituall senselesnesse to encrease, and this curse of inward hardnesse in the extreamitie thereof to haue dominion ouer mee. To thee therefore, O heauenly father, who onely dost knowe, and who alone canst supplie thy childrens wants, do I lift vp

by my soule, to thée in this needfull time doe I make my prayer. Thou art my strong rocke, to whō I may in Christ Iesus boldly resort, heare the voice of my petition, and bee not deafe towards mee: Preserue mee by thy mighty power, as from all euills, so from this especially: put into my bowels, a fleshie and melting hart, giue mee a tender and a feeling spirit. When I heare of the power of thy wrath, let it strike an awe into me: when thy great mercies, and thy fulnesse of grace are made mention of, stirre me vp to affect them, to hūger after them, euen to long to enioy them: When I commit any sinne

L. against

against thée, though it bee neuer so small, let my conscience smite mee, let it bee a cause of sorrow and griefe vnto mee: when I cõsider and behold the sinnes of the times, & sée what swarmes of people will nedes be damned, O let it make my soule to weepe in secret, and my spirit within mee to be full of heauinesse.

When thy worde is preached, make it vnto me a word of power, that I may feele how it entreth through, euen to the dividing of the ioynts and the marrowe, and how it is a discerner of the thoughts and intents of the heart; and that so I may receiue it with all reuerence, and with meek-

nesse,

nesse, and may perceiue my naturall stubbornesse to bee more and more beaten downe and subdued by it. Suffer mee not slightly to passe ouer any euidences either of thy iustice or of thy grace, but grant mee to endeuour to make vnto my selfe a holy vse of euery accident. Let mee neuer stop my eares to the words of holie aduise, nor harden my neck when I am reproued: rather let me desire to be admonished, knowing that if the righteous smite it shall be a benefit vnto mee; make me to feare and to resist euen the beginnings of sin, remembring how suddenly a hard-ned hart will creep vpō me, if e-uill be wilfully giuen way vn-

Euery small taste of grace, cause me to make much of it, & to labor to increase it: let me euer feare my selfe, least I should be hardned through the deceitfulnes of sin, & still pray vnto thée, to bee shielded and preserued from it. There is no so great an enemy to the soule as is securitie, neither is a reprobate sense at any time so néer, as when it is least suspected, or least thought on: Mi then, I beseech thée, remoone farre away from mee this spirit of neglect, & grant that I may stand vpon a continuall watch for the preuenting of this pleasing but yet killing misery: and make mee to grow more and more in the feeling

feeling and bewailing of mine owne corruptions, and in the desire and taste and apprehension of thy heauenlie mercies: and that in and for Christ Jesus sake, whose bloud is the alone purger of the conscience, and the principall softener of the hart, to whom, O thou my soule, doe thou striue with thy teeth to giue praise and glorie, now and for euer. Amen.

Against vncleane lusts, and for the suppressing of all vicious & vnchaste affections.

MOst true, O Lord, doe I and that by continuall experience, which

thy word hath said, namelie, that The heart of man is wicked aboue all things, and that the imaginations thereof are only euil: out of it do proceede many defilements of the outward man. This haue I felt, and doe yet feele in many particulars, euen how the law in my members, rebelling against the law of my minde, leadeth mee captiue vnto the law of sinne; so that I am both hindered from the good which I affect, and drawne, euen headlong into that euill which I most abhorre. Neither haue I in any one thing more cause to acknowledge and to complaine of this, then in these inordinate & vnruly motions,

which

which are directly contrarie to that holines & honor in which euery one of vs is bound by thy sacred word to possesse his vessell. The lusts of concupiscence are exceeding violent, & doe euen consume and waste within mee (like some raging fire) all religious and holy motions. Much adoe haue I to temper my selfe from actuall filthines: many a time, hath y diuel, who knoweth my weaknes, layd in wait to deuoure, much endangered me: nay O my most gracious God, had it not beene for thy restraining hand, doubtlesse this sin, euen in the extreamity thereof had long since preuailed ouer mee. It is thy great mercie which

hath stopped me, when I haue
been almost foiled in the com-
bate with this lothsome sinne:
And great cause I yet haue, to
be iealous of my selfe, perceiv-
ing such an armie, and euen
a very legion of vncleans de-
sires, to fight against my
soule. But, in thée is my hope,
O thou most holy Lord, to
thée doe I cry, and from thée do
I expect reliefe in this great
necessity. Mortifie my flesh (I
humbly pray thée) by thy
mightie Spirit, crucifie my
lusts, suppresse my boiling and
vitiall motions, slake and
quench in mee this vnlawful
heate, sanctifie mee through-
out, that my whole spirit, and
soule, and body, may bee kept
blame-

blameleſſe to the end. Plant in mée a déepe deteſtation of this abhominable euill: let me euer remember that thou ſeëſt in ſecret, and that all thinges though neuer ſo cloſely caried before men, are naked in thy ſight, and that (according to thy worde) whoremongers, and aduulterers, thou wilt iuſtely iudge, and for ſuch thinges make the fulneſſe of thy wrath to breake foorth vpon the children of diſobedience.

And whereas, O Lord, I haue ſometimes in my priuate thoughts embolned my ſelf to this ſin, in a hope of libertie and opportunitie for repentance after it, reſtraine in me this intollerable preſumption,

and cause me to know that the sinne of whoredome hath this speciall effect, euen to take away the heart, & to lead a man on whom is once enmared, like an ore that goeth to the slaughter, and as a fole to the stocks for correction, without any knowledge or thought that he is in danger. Make mee also carefull & diligent, & constant in the vse of all good means, for the preventing of this inticing wickednesse: let mee be industrious & painfull in the place and calling wherein thou hast set me, idlenes being such a breeder of vncleanenesse.

Teach me to make a conenaunt with my eyes, that lust may not creep in by those win-

dowes

dowes into my inner man: to be gracious in my speech, forbearing all filthy and wanton talke, sober in my attire, moderate in my diet, carefull to cut off all superfluous pamperings of the flesh, choise of my company, watchfull ouer mine owne heart, taking heed of cherishing or entertaining the smallest motion, mindfull of my profession, and of him to whom I am coupled by faith, remembring what an indignitie it shall be to take ỹ member of Christ, and to make it the member of an harlot.

Giue mee a reuerent respect, and a sober vse of that honourable estate of marriage which thou hast ordained as

a remedy against this shamelesse iniquitie. And aboue all, let my soule neuer cease to cry vnto thée, who art readie to be found, and who neuer denyest the sutes of those, who present their prayers vnto thée, in the mediation of that vndefiled and spotlesse Lambe Christ Iesus: to whom with thée, and thy all-sanctifying Spirit, bée glory and praise throughout all generations for euer. Amen.

Against maliciousnes, hardnesse to be reconciled, and desire of reuenge.

O Almightie Lorde God, when I looke into thy worde, I therein doe plainly sée it

it to be thy will, that in asmuch as lieth in vs, we should haue peace with all men, and that vnitie should be so déere vnto vs, and so precious in our eyes, that wee ought to seeke it and to ensue it, and euen to vndergoe some hard conditions to obtaine it: but when I return backe to the view and beholding of mine owne hart, I find there an absolute and a verie stiffe resistance hereunto: I cannot perswade my selfe to passe by offences, or to breake off strife, or to bee pacified towards those from whō I haue receiued wrong. The hope of reuenge is euen sweete vnto mee, and it seemeth to me, that I could be cōtent to be at any charge

charge, or to endure any paines for the wreaking of my displeasure vpõ my aduersaries. My very sleepe departeth frõ me, and I forget euen my profit and ease, while I am casting and studying with my selfe, how to reuenge. The offers of peace are lothsome vnto mee, neither am I well pleased when I am perswaded and moued to desist.

Truth it is (O Lord) that I cannot iustifie this my implacable, and reuengefull disposition: albeit it is somtimes pleasing to mee, so that I take thought, and plot how to accomplish it, yet, when I call my selfe to account, I cannot approue it. Thus I am much distracted

distracted; religion vrgeth me to suppresse it, corruption eggeth me forward to aduaunce it. So often as I thinke vpon thy reuealed will, I feele my selfe bound to reforme it: but when I again cõsult with flesh and bloud, me thinketh I see many reasons to maintaine it. One while I thinke, Oh how shall I answer the Lord, if I doe not forgiue? Another while againe, I imagin, How shall I liue among men, if I shew my selfe so easie to put vp wrongs? Let not the Sun goe downe vpon thy wrath, saith the Spirit: Suffer not thy selfe to be abused, saith the flesh. Forgiue, and thou shalt be forgiuen, saith he: Beare

Beare one wrong, & be sure of many, saith ỳ worlde: Whither now shall I turne mee, being thus tossed vpon the waues of such contradicting thoughts, where shold I hope to find succour, but with thee (O Lord) who art the God of peace, and whose spirit is the spirit of peace? Doe thou, I beseech thee, determine this combat, giue victorie to thy truth, and let the loue of peace be strong, and preuaile against the desire of contention. Let me euer take more what thou commaundest, then what my owne corrupted hart affecteth: what my owne offences are against thee, then what ỳ trespasses of others are against my

my ſelfe: what ſhall be acceptable in thy ſight, then what ſhall vphold my ſuppoſed credit before men. Enable mee to a ſerious meditation, of the frædome of thy great loue in Chriſt. We, Lord, had offended thy Maieſtie, & thou mightest haue gotten glorie to thy ſelfe by our eternall condemnation, yet it pleaſed thee to offer thy grace vnto vs, and euen to ſeek vs, and to beſeech vs by thy Miniſters to bee reconciled, and to tary and wait for our repentance, & to beare with our ſtubbornnes, though wee haue often euen with ſcorne reiected thy kindneſſe.

Who am I then (O moſt gracious God) that I ſhould be

be so stiffe towards men, having found in thée towards mine owne soule, such an vnspeakable readines to forgiue? What be all the iniuries that man can do to me, in respect of one of my smallest sinnes against thy Maiestie? Or, how can I come vnto thée with a hope of mercy, to mine owne soule, when I find such an implacable disposition in mee, towards my brother?

Oh then, I beseech thée, abate in me these swelling spirits, represse these motions & inclinations tending to reuenge, stay mée from encroaching vpon thy office, to whom onely vengeance doth belong. Giue me a calme, a curteous,

and

and a gentle hart. Let the same mind be in me, which was in Christ, who when he was reuiled, reuiled not againe, but prayed for his Persecuters, and laid downe his life for his enemies: so teach me, I pray thee, to beware of rendring euill for euill: make mee rather to seeke how to ouercome euill with goodnesse, knowing and perswading my selfe, that howsoeuer the world may thinke it basenesse or simplicity in me, to bee thus easie to forgiue, & patient to endure, yet it shall bee a pledge to my soule, that my sinnes are pardoned with thee, & that I am made like to the Image of Christ. And among other things,

neuer

neuer let me forget, how odi-
ous all my prayers and deuo-
tions, of what kinde soeuer,
will be in thy sight, so long as
my heart is full of vnreconciled
thoughts against my neigh-
bour, that so, euen in loue to
my selfe, and in desire of my
owne good, I may put on the
bowels of mercy, choosing ra-
ther to die a louer heere among
men, then to make my prayers
loathsome vnto thee.

Looke (O Lord) vpon the
prayer of my lips, and fulfill, I
beseech thee, the desire of my
soule, both in this, and in all
other needfull things, euen for
his sake who gaue himselfe to
be thy propitiation for our sins,
and to make peace betwixt
thee

chée our soules, Jesus Christ thy Sonne, and my Sauiour. Amen.

Against Pride, & the affectation of excesse and nouelties in Apparrell.

INfinite, O Lorde, are the beguiling intisements of this excessiue age, and many bee the bewitchings of these wanton times. Diuers things are there very effectuall and powerable to corrupt, but hard is it to find whom to follow, or in whose steppes to tread, for ones better furtherance vnto godlinesse. Among other the far-spreading euills of these sinfull dayes, oh how intolerable is the pride & vanitie

tie of all estates? How excessiue and how toyish are the habits and the apparrell of the greatest part? Who keepeth himself within the limits of his abilitie, or within the limits of his calling? How are our men as it were trãsformed into women, by their lasciuious and effeminate attire? and how be our women quite degenerate from their sexe, and from the modestie thereof, by their mannish complements? This thou seest, O Lord, and forbearest, not because thou art slacke, but because thou art patient.

Doubtlesse, thy soule shall in time be auenged on this sin, and thou wilt punish it, euen as

of

of old, thou didst the pride of Sodom, and the hautines and vanitie of Ierusalem. How much then the more wofull is my case, & the more abhominable my sinne, who knowing the lothsomnesse of this foule disease, doe yet ioyne with the times therein, and run into the same excesse that others doe? O Lord, how apt am I to fashion my selfe to the common course? how easily am I ouercaried with this humour of new-fangledues? how much haue I wasted vpon the superfluous decking of this earthlie tabernacle, by which thy bowels of many of thy poore distressed Saints might haue bin greatlie comforted?

How

How many good houres haue I spent in trimming this outward sheath, which might haue béene much better bestowed vpon the adorning and beautifying of my soule? How often haue I béene more busied how to set out my selfe before men, then how to become gracious before thee? O Lord, if thou shouldest be straight to marke, and to punish these things, what am I? I should endure it?

Blessed by thy Name, who hast dealt thus mercifully with mee, as not to giue mee ouer to this vanitie, or to leaue mee to the practice of it without remorse. I beseech thee humble me with beholding it, make

make my hart to mourn within me, that beeing a profeſſor of godlineſſe, I ſhould yet liue & take delight in ſuch a groſſe enormitie: Make mee to vow againſt it, and to caſt it from me euen with indignation, as a menſtruous cloth: ſtirre me vp, more to ſeeke the decking of my inner man with grace, then the pranking of my bodie with gay attire: encline my hart to looke rather after the robe of righteouſneſſe, then the garments of excelle; for the cloake of zeale, the girdle of verity, the ſhoes of ỹ prepa-ration of the Goſpell of peace, and that holy inſtruction which ſhall be a comly ornament to my head, and a chaine to my

neck, then these painted trinkets, which shall perish with their vse, and are nothing but the badges of pride, the baits of lust, and the cherishers of idlenesse. Make me to remember, that the shame of sin, did first beget the necessitie of clothes, and that therefore apparrell should rather bee a matter of humiliation, then an occasion of pride.

Draw my eyes frō looking vpon my selfe, to the serious beholding of others wants, & let it be my practise to clothe the naked, and to giue their soules occasion to bleſſe mée, because they haue bēene warmed by my charitie.

Let me euer, not call mine

eye

eye vpon the generall fashion of the times, but vpon those which are of the most religious and sober cariage, following their grauitie, and framing my selfe to their example.

Cause mee to thinke often vpon my naked entry into the world, and my naked departure out of the world, vpō my lying downe in the graue, and my making my bedde in the darke, vpon my naked standing before the tribunall seate of Christ, ꝑ so my mind may more & more be estranged frō these outward garnishings, and may chiefely seeke for that white raiment, ꝑ innocency of thy sonne, by which the filthy

nakednes of my soule may bée couered, and I presented without spotte before thée; Oh lift vp my soule to affect this happinesse, and that for his onelie sake, who béeing the brightnes of thy glory, was yet pleased to becom without beauty, and to hang naked on the Crosse, to the end that hee might hide our sinnes from thy sight, euen Iesus Christ. Amen.

A Prayer of humiliation and sorrow, after some speciall sin committed.

O My God, I am ashamed and confounded to lift vp mine eyes vnto thée: mine iniquities are increased ouer my head, and my trespasses are growne

growne vp vnto the heauen. I must needes wonder at thy great forbearance, that I am not euen swallowed vppe, or swept away with some extraordinarie iudgement.

And now, O Lord, especially, hauing so grossly sinned against thee, and done so great an euill in thy sight; How haue I (vile wretch that I am) wounded mine owne conscience? How haue I laid my self open to the malice and mischiefe of the diuell? What a disgrace and slaunder haue I brought vpō my profession? What an offence and scandall haue I giuen vnto others? What a ioy will this be to the wicked, that they haue now

by mee gotten ſomething to ſpeake euil of: But (aboue all O Lorde) how haue I diſhonoured thee, whoſe fauours haue béen ſo many, and ſo continuall towards me? I know not with what names and tearmes to ſette out my ſinne, ſufficient to expreſſe the haynous & hideous natur thereof. When I thinke vpon thy patience, vpon the meanes of grace which thou haſt affoorded me, vpon the light of knowledge which thou haſt giuen me, vpon the good motions (as it were ſo many gracious admertiſements) which thou haſt from time to time, ſtirred vp in mee, vpon the profeſſion which I make, vpon the ſun-

dry

by promises & vowes of better obedience with which I haue tied my selfe vnto thy Maiestie, vpon the diuers admonitions which (by thy prouidence I knowe) haue beene vsed to mee by thy seruaunts, purposely to preuent and to stop this euill in mee; me thinketh I may call it rebellion (which is as the sin of witchcraft) or presumption in the highest degree. And yet (O Lord) I feele such a benummednesse to creepe vpon mee, such a hardned crust to growe vpon my secret parts, that albeit I see my sinne, and know it to be exceeding great, neuerthelesse, I cannot so bemone it, so lament it, so grieue for it, so

deteſt & abhorre it, as I ſhould.
Smite (O gracious God) ſmite, I beſeech thée, my flintie heart, make it euen to melt within me, at the ſight of mine owne tranſgreſſions; Settle in it that godly ſorrow, which cauſeth repentance vnto ſalnation: Humble my ſoule vnder thy mightie hand, and ſuffer mee not to freeze in the dregges of mine owne corruptions. Make mine head full of water, & mine eyes a fountain of teares, which may runne downe like a riuer, day and night: Oh let me take no reſt, nor ſuffer ỳ apple of mine eye to ceaſe: cauſe me to poure out my heart like water before thy face, that I may by all meanes

meanes teſtifie the vnfained griefe of my ſoule that I haue ſo diſpleaſed thee. And graunt (O Lord) that I may not ſorrow ſo much becauſe of hell and condemnation which I haue made to be due vnto me, but that my chiefe veration may bee to thinke how I haue abuſed thy mercie, & requited thy exceeding loue with ſo foule a treſpaſſe. Wilthall (O moſt gracious Father) ſeeing there is mercie with thee, and that thou haſt no deſire that the wicked ſhould die, giue mee leaue to become a ſuter vnto thy grace, not in mine owne name (for what am I that I ſhould preſſe into thy preſence?) but in the name of

thy deareſt Sonne, the alone Mediatour, and the onelie Peace-maker of his choſen. I moſt humbly beſeech thee for his ſake to haue mercy on me: O Lord a plaiſter of his blood ſhall bee a moſt ſoueraigne medicine, to cure my running and rotten and feſtered ſore. His ſtripes and wounds are of an healing nature: no ſope nor nitre of mine own tempering can purge away my filthines: onely his blood hath that ſcouring force, that it can make ſcarlet and crimſon ſinne as white as wooll. Oh then, I pray thee, waſh me throughly from mine iniquity, and according to the multitude of thy compaſſions, cleanſe me from my

my sin. Turne thy face from mee, and from my hatefull and enormous course, and look vpon the perfit and vnspotted righteousnes of thy son. Supply my emptinesse out of his infinite fulnes, ỳ depth wherof cannot be fadomed, nor the store thereof consumed. Couer my vncleannes with the robe of his holinesse, euen with the garment of saluation, with which thou deckest and tirest thine elect. And albeit I am of all others which either haue beene, are, or shall be, the most vnworthy: yet vouchsafe to certifie my soule of thy grace and fauor, by ỳ secret teaching of thy holy Spirit, make me to feele inwardly the ioy of thy saluation,

saluation, restore to mée that sweet taste of thy loue, which I was wont to haue, & which I now haue robbed my selfe of, by this my disobedience towards thée.

Let the apprehension of my sinne be tempered with a comfortable application of thy mercie, that I may hold an euen course betwixt feareless securitie & faithless despaire; beholding at once, both my vilenesse to humble mee, and the riches of thy grace to reuiue me. And, as an euidence of thy loue in this behalfe, strengthen mee by thy grace to the making of the best vse of mine owne corruptions. Grant that the thought of them

them may kill in mée all pride of hart, and may make mée to abase my selfe, and to become euen vile in my owne sight; Grant me to be hereupon the more watchfull ouer my course, the more diligent to auoide all inducements, and inticements vnto these or the like euils, the more apt to bee taught, the more willing to be admonished, the more forward to begge thy assistance, and the more charitably compassionate towardes others, rather pitying and bemoaning & praying for, then censuring their infirmities.

And, Lord, suffer me not, I beseech thée, to satisfie my selfe with this, that I haue once made

made some shew of humiliatiõ and sorrow for my sinnes: but grant, I may increase in the performance of these duties, and may euerie day renue & enlarge my repentance for particular slips, growing still into a dæper detestatiõ of my sins, and desiring with more and more earnestnes, and striuing, to be renewed in ỳ spirit of my mind: that so being cleansed frõ all filthinesse both of the flesh and spirit, I may grow vp vnto full holinesse in thy feare, through Iesu Christ. In whose name onely I commend vnto thæ my requests, and for whose sake thou hast promised to deny nothing to thy seruants. So be it.

A

A Prayer in respect of death, needfull at all times, but especially in sickneſſe.

O God, the God of the ſpirits of all fleſh, and which haſt the keyes of hell and of death; thou haſt prepared them both, & thou rulest them both at thine owne pleaſure. I beſeech thée be merciſull to a poore trembling and weake hearted ſinner, and vouchſafe to preſerue me from the horrour and extreamitie of dread, into which I am euen now ready to fall.

When I conſider (O Lord) how that I dwell in a houſe of clay, my foundation being

beeing in the dust, and that I must ere long make my bed in the darke, saying to corruption, Thou art my father, and to the worme, Thou art my mother, and my sister. O how my belly trembleth, and what a kinde of rottennesse commeth into my bones: my spirit seeming to faile me, and my heart within mee beeing filled with dismaiednes. Especially, when I think vpon the iudgement that commeth after it, & the straitnesse of that account which I am instantly to be called to, and vpon those euerlasting chaines vnder darknesse, in which the wicked are reserued vnto the last sessions, I am then so euen ouer-

whelmed

whelmed with amazednesse, that I seeme to my selfe for the present, not to know where to find any true refreshing. I am told by thy blessed and not-deceiuing word, that the sting of death is mine owne sinne, and with it I daily feele my sele goared and galled and wounded so exceedingly, that (mee thinketh) to mee (pore wretch) there can be no hope of recouerie, but death must needes bee as a passage to leade mee into the bottomlesse prison of hell. Raise vp (O Lord, I beseech thee) these my sad & vnquiet thoughts, teach mee how to ouercome these discouraging and killing perplexities, ỹ death may not be vnto

vnto me as a king of fear: nor I, as one of the wicked, whose hope dooth perish with their breath, and the candle of whose comfort is put out, when thou art pleased to take away their soule. Reuiue my memorie, that I may call to mind, and cõfortably ponder those things which thy sacred word hath taught me: namely, how the nature of death is cleane altered to thy seruants, the sting is plucked out, and it self is swallowed vp in victory. To them the comming thereof shall be a time of discharge, they shall by it bee freed from sicknesses of bodie, from anguishes of spirit, from all possibilitie of sinning against their God.

from

from the tedious and discon-
tenting societie of the vngod-
ly: their flesh shall rest in hope,
their graues shall bee vnto
them as beddes of ease, beeing
sweetned and seasoned by the
burtall of their Sauiour: the
Angels shall giue attendance
vpon their Soules, to conuey
them into Abrahams bosome,
to the fellowship of believers,
to the spirits of iust and perfit
men; so shall they bee with
Christ: which is best of all.
This (O Lorde) is the happi-
nes which commeth by death
vnto thy chosen: Oh what are
all the most torturing sickness-
ses, the bitter pangs and sor-
rowes of the graue, vnto such
a glorious exchange? Who
would

would feare corruption, for a neuer fading crowne of righteousnesse? What is a momentany yéelding of the bodie to consumption in the dust, in comparison of the euerlasting preseruation of the soule, with assurance also, that in the time appointed these vile bodies shall by the mightie working of thy beloued Son be fashioned like vnto his owne glorious bodie, and so both bodies and soules bee for euer with him in his kingdome.

Teach me, O Lord, effectually to apply these things to mine owne comfort; that so this timorousnesse proceeding from the gall of sinne, may bee turned into a chéerefull expec-

expectation, and euen a longing for the day of my dissolution.

And, lest I should beguile my owne Soule, in laying claime to that spirituall refreshing which belongs not to mee, make mee to labour for those assured euidences and vndeceiuing fore-runners of a happie departure.

I know, O Lord, that if I liue heere without conscience, I shall surelie die without comfort. Holinesse heere, is the way and path to future happinesse. I must seeke to glorifie thee, if I desire to bee glorified with thee, I must fight the good fight against Sathan, against the world, against

against mine owne corruption, I must faithfully fulfill my course, and performe the seruice to which thou hast appointed me, I must know thy truth, and keepe the faith in soundnes and sinceritie to the end: otherwise it will bee in vaine to expect a crowne of righteousnesse. I must come to the first resurrection, or else I shall never escape the second death. Graunt mee therefore grace (I humbly pray thee) to serue thee in holinesse and righteousnesse all my dayes, and to endeauour alwaies to haue a cleare conscience towards thee, and towards men; kill my corruption in mee, that I may bee euen

dead

A Prayer more specially fitted to the state and occasions of a sick person.

O Most mercifull and gracious God, thou, whose prouidence reacheth into the most withdrawen and solitarie places, and which causest the beames of thy fauour to shine euen vpon chiefe sinners, vouchsafe to cast thy compassionate eye vpon thine afflicted creature, who thou hast laid vpon this bed of sickness. Iust (O Lorde) it is with thee thus to chastise me: may it thou shouldest crush my body into many peeces, and presently plunge me into hell: it were no more then my due desert.

What

What a stained sinner am I by nature, stript of al goodnes, and easie to be wrought vnto any, euen the vilest euill?

What a world of trespasses haue beene since committed by mée, notwithstanding the greatnes of thy patience, and the varietie of good meanes which thou hast vsed both to informe and to guide me vnto godlinesse? I will not therefore (O Lord) I dare not, I cannot plead against thée; It is my duetie rather to magnifie thy mercie, who art pleased so mildly & so fatherly to correct me; it beeing free to thy iustice, to cut me off as an eare of Corne, and to giue mee ouer to the prince of darknesse, and

and to leaue me for euer to that wofull kingdome of eternall miserie. Vnworthy I am (I most willingly confesse) because of my former slacknesse, and coldnesse in this duetie of calling vpon thy Name, to haue any small accesse into thy presence; Yet seeing thou art wont euer more to respect the truth of thine owne promise, then the desert of those which pray vnto thée, therefore I beseech thée, which art pleased to call thy selfe The hearer of Prayers; to harken vnto the hearties and vnfained desires of my soule. Sanctifie vnto mee (O Lord) this present sicknesse, let it bée as thy schoole, in which I may truelie

learne to know my selfe more effectually then heretofore. Make me to conclude seriously that all paine and griefe is but the fruite of sinne, and that as all sickenesse naturally makes way for death; so death (in it selfe) is the forerunner of eternall condemnation. Bleſſe this thought and this meditation to vnto mee, that I may make it my first care (now in this visitation) to seeke peace and assurance of reconciliement with thy Saviour. To this ende give mee a deepe touch and a sensible vnderstanding of my sins by-past, take from mee All guile of spirit, all disposition to flatter or to soothe vppe my selfe, to

to

to lessen either the number or qualitie of mine iniquities; Cause mée even to breake and plough vppe my heart, to search and to try my waies: that so out of the abundance of my feeling, I may poure out a most plentifull and intense confession before thee. Not may ensuen it (so beit) to shew vnto thée, that from thée (which thou knowest all things are naked and open) vnto whome more boldly I can more directly then my selfe; and that the discouery and laying open of my sins, is the next way to finde thy mercy in forgiuing them.

Adde withall that strength vnto my feare and knowing

faith, that I may, amidde the sight of mine owne transgressions, lay hold vppon the merite and sufines of my Sauior. Make me hartily to disclaime all hope of helpe by my selfe, or any other creature in Heauen or Earth whomsoeuer, and to cast all my burthen vpon him, who by himselfe hath purged sinne, and whose death is an absolute and an all sufficient sacrifice for the guilt of all beliuers. Oh that I may take my selfe knit and vnited vnto him: so shall I, in and by him, bee presented blameles to thy Maiestie. And because (O Lord) I am full of imperfections, and there is in my nature much weakenesse, and a great

deale

deale of frowardnes and readinesse to repine and rebell against thy ordinance, therefore furnish mee with necessarie graces, and with all such gifts as thou knowest to be fitte for my present case: Endue mee with patience, to beare whatsoeuer it shall be thy pleasure to lay vpon me, and meekly to submitte my selfe to thy most wise appointments: Assure mee that thou which knowest whereof I am made, and that I am but dust, wilt not oppresse me with more then thou shalt giue me strength & power to endure. Let mee not desire life, otherwise then for the further aduancement of thy glorie. Subdue in me all lous

a liuing of this present world, grant that the hope of the glorie which shalbe shewed hereafter, may be so strong within me, that all things may seeme vile vnto mée in comparison thereof. Make me comfortably capable of the aduise and counsell of my Christian friendes, which in their loue shall goe about to refresh my Soule. Make mee able also to speake profitably and forgeue to those that belong vnto mée; Put vppon mée and in mee charitable affections and thoughts, to, and concerning others, bering ready to satisfie where I haue failed, and to remit, euen where I haue receiued the greatest wrong.

Prepare mee to my laſt conflict, and ſtrengthen mee againſt ſathans aſſaults, that in deſpight of his malice, yet I may ſtill hold mee faſt by thée, and reſolue, though thou ſlay mée, yet to truſt vpō thée. And becauſe (ſuch is thy great goodneſſe to vs thy poore creatures) ſickneſſe dooth not alwaies exerciſe his ful ſtrength vppon our bodies: therefore giue mee (I beſeech thée) that wiſedom to make vſe of euery breathing, and of euerie little time of eaſe which thou dooſt afford mee, that in it I may gather ſtrength againſt the times of greater anguiſh.

Writing ſtill into my mind, thoſe things which I haue from

time to time learned by thy word, that thereby I may be quickned and find comfort in my greatest neede. And alwaies (O Lorde) as the time of departure shall approache, so let my soule draw neerer vnto thee, my heart powerfully crying, when sickneese shal take away the vse of my tong, Into thy hands I commend my Spirit: Come Lord Iesu, come quickly. And when death hath parted my soule from my body, let thy Angels (which do alwaies by thy appointment pitch their tents about thy servants) convey it into that place of rest, which the blood of thy Sonne hath provided and purchased for thy chosen.

chosen. To which thy Sonne, with thy selfe and thy blessed Spirit, be praise and thanksgiuing, now and euermore. Amen.

At the very point of death.

O Lord God of my saluation, who hast thy dwelling on high, and yet abasest thy selfe to behold the things in heauen and earth, vouchsafe (I most humbly pray thee) to take notice of the sighes and groanes of thy poore vnworthy seruaunt. The snares of death haue compassed me, and the griefes of the graue haue caught me. I am weakned & sore broken, mine eye is sorrowfull through mine affliction, my bonnes are vexed, my

my hart panteth, my ſtrength
faileth me, and is dried vp like
a potſheard, my tongue clea-
ueth to my iawes, thine ar-
rowes haue light vpon me, &
haue euen drunk vp my ſpirit.
I am brought to the gates of
the pit, and to the duſt of death;
I ſee that mine habitation is
departing, and is in remouing
from mee like a Shepheards
tent, thou art euer ready to
cut off my life like a Weauer.
The pangs which are vpon
me are vnſpeakeable: if my
ſtrength were the ſtrength of
ſtones, or my fleſh of braſſe, I
could not continue to endure
them. Before thée therefore, O
thou moſt gracious Father,
doe I poure out my whole
deſire,

desire, to thee do I declare my paine; forsake me not, O Lord, be not thou far from me, my God, my hope is euen in thée. Thou makest the wound, and bindest it vp; thou smitest, and thy hands make whole; thou bringest downe to the graue, and thou raisest vp.

Ponder my words, and looke vppon the sorrowfull sighings of mine afflicted soule: poure the oyle of gladnesse into my bruised spirit: as the strength of my body doth decrease, so make the feeling of thy loue in Christ Iesus to encrease: assure my soule that thou hast cast all my sinnes behinde thy backe, and that there is a firme & vnalterable peace made

made betwixt thée and me, by thy deare Sonne, who is the prince of peace. Let thy spirit witnesse to my spirit, that the sting of death is pulled out, and the head of him who had the power of death, that is the diuel, so bruised, that neither of these shal bring any the least annoyance to my soule: that I may in a kind of holy manner, triumph ouer them both, and say, Oh death, where is thy sting? oh graue, oh hell, where is thy victorie?

Rebuke Sathan, I beseech thée, that hée may not interrupt my comfort, nor steale from me those gracious pledges of thy loue which thou hast giuen mee. Cleare the eyes

eyes of my faith, that I may euen see (with Steuen) the heauens open, and the Sonne of man standing at thy right hand, ready to receiue mee. Giue mee that inward ioy in the holy ghost, & that cõfortable taste of ỹ powers of the world to come, that I may euen forget my present anguish, and may quietly endure all, for that infinite happinesse which is set before mee. Let me euen long for my appointed time, as the seruant longeth for the shadow, and as the hireling looketh for ỹ end of his worke: let this life be vile before mee, in comparison of eternall life: and although the societie of my friends hath been, and yet

is

is sweet vnto me, yet so fix my hart, I pray thee, vpon the followship of the spirits of iust and perfit men, which are in heauen, that my whole desire may be towards it. And when these encreasing throwes and pangs, these faint and consuming fittes which are now come vpon me, shall haue enfeebled my tongue, and depriued mee of speech, yet then let thy Spirit within mee make request for mee, with sighes and groanes, which cannot be expressed, euen crying, Lord Iesu receiue my soule, O Lord receiue my Spirit: And so (Lord) let death be to me, euen as the Angell was to Peter, a guide to leade mee out of pri-

son

ſon, into libertie, a meſſenger ſent from thée to conuey mee from this vale of teares, into eternall bliſſe; and that for his ſake, who hath ſwætned the graue with his owne bodie, and deſtroied death, by ſubiecting himſelfe vnto mortalitie, and now ſitteth at the right hand of thy throne, euen Ieſus Chriſt, the very anchor of my ſoule, and the foundation and ſtaffe of my hope. Amen.

A

A direction for those vvho desire to performe the Christian duetie of payer on the behalfe of a sicke friend, or neighbour whom they come to visite.

VVEare vnwoorthie (O Lord) to speak vnto thy Maiestie, either for ourselues or others: yet this duetie lying vpon vs by commaund, & hauing a promise of hearing annexed thereunto, we are bolde in Iesus Christ to commend vnto thée the weake estate of this thy seruaunt. All sicknes is frō thée, and to thee belong ỹ issues of death. Thou killest & thou makest alive, ỹ bringest downe to the graue, & thou

thou raiſeſt vp; to whom ſhall wee goe in this and other our neceſſities, but only vnto thée? Wée could wiſh (O gracious God) the continuance of his Chriſtian fellowſhipps, the lengthening and enlarging of his dates, but wee willinglie ſubiect our willes to thy determining; Whom, Lord, knowſt what is beſt, and therefore make vs, we beſeech thee, willingly and readily to ſubſcribe, and to deſire both his life and miſchiefe, onely ſo farre forth as may bee for his and our further good in the more diligent and zealous aduancement of thy glorie. Frame him alſo, I pray thee, vnto heartie yéelding, and ſo bleſſe

vnto

vnto him this visitation, that by it he may be more and more humbled in the sight of his owne sins, and may increase withall in an vnfained and longing desire after Christ.

Enlighten his eyes, that he may knowe what is the hope of his calling, and what is the exceeding greatnesse of thy mercie and power toward vs all beleevers. Strengthen his faith, that he may wholy (vtterly renouncing himselfe) ley fast hold vpon the merites of our onely Sauiour.

Protect him against Sathan, blunt the edge of his assaults, that they may neuer wound him to despaire. Remoue frõ him a dull spirit, and all seuere

and

and hardned thoughts, all worldly desires, all lingering after the deceiuing sweetnesse of these earthly things. Giue him patience to beare, and constancie to endure whatsoeuer it shall be thy pleasure to inflict. Vouchsafe him comfort in conscience, ioy in the spirit, peace in beleeuing, together with a setled and well grounded expectation of eternall life and saluation by thy Sonne.

Graunt to vs tender and feeling hearts, that both his sorrowes and the griefes of other of thy seruants may be apprehended by vs, as if they were our owne: Let thy word of grace be in our lippes, that we

may bee able to speake boldly, soundly and chearefully to the comfort of his soule.

Teach vs in him, and in this house of mourning to see the end of all, and to lay it to our hearts, that so we may labour to be prepared for our last departure. All these graces, both for him and for our selues, we beg of all humilitie at thy mercifull hands, in the name and worthinesse of thy beloued Sonne, calling further on thee, as he hath taught vs in his word: Our Father, &c.

A

A thanksgiuing for a sicke man, if God be pleased to send recouery.

SUffer me not, O Lord, to be in the number of those, who are forward to aske in the time of neede, but careless to shewe themselues thankfull when mercie is bestowed. Make me as desirous to come vnto thee with this sacrifice of praise, as I was readie to beg ease and refreshing in the day of my great necessitie. Thou hast chastened mee (O gracious God) and corrected me, but thou hast not giuen mee ouer vnto death. I looked to haue beene cleane depri-

depriued of the residue of my peeres, and thought I should haue seene man no more among the inhabitants of the world: but it was thy pleasure to deliuer my soule from the pit of corruption. Oh what shal I render vnto thée for this and all other thy benefits towards mée? Oh howard by what meanes shal I shew my selfe thankefull to thy Maiestie?

I haue nothing (O Lord) to render thée but the calues of my lips; accept my seruice (I beseech thee) in Iesus Christ: and let not the memorie of this thy kindnesse die within mee, but grant that I may often recount thy mercy, wor-

working there-with vppon mine owne heart, and applying it as an effectuall motiue to obedience. Make mée euer mindfull of the vowes and promises which I made in my ſickneſſe, to ſerue thée more faithfully then heretofore, that I may make conſcience to performe them, knowing that thou delightſt not in fooles; & that by my neglect herein, I ſhall lay my ſelfe open vnto a greater iudgement. Teach me alſo to remember this, that albeit thou haſt now giuen mee ſome little reſpit, yet I muſt not deceiue my ſelfe in putting far off the day of my death, but that I ought rather to vſe my health & ſtrength to

the better fitting and more effectuall preparing my selfe thereunto. Together with the increase of bodily & outward strength, increase in mee strength of care to walke with thée, and to approoue my selfe vnto thée in all holy cõuersation and godlinesse, being more zealous in Religion, more watchfull ouer my wayes, more earnest in Prayer, more fervent in Spirit, more carefull to profite by thy Word, more faithfull in my place and calling then héeretofore, alwaies looking for the blessed hope and appearing of Jesus Christ my Saviour: to whom with thée & the holy Ghost, let my hart fælingly & effectually

giue all honour, praise, might, maiestie and dominion both now and for euer. Amen.

A Prayer for a woman in the time of her trauaile.

O Lord, I now find by experience the truth and certaintie of thy word, and the smart of ỳ punishment which thou laidst vpon mee bëing in the loynes of my Grand mother Eue, for my disobedience towardes thée: Thou hast greatly increased ỳ sorrowes of our ser, and our bearing of children is ful of paine. Teach me by this, to fée the detest of sinne, and to grow into the hatred of that which hath brought

into the world such store of miserie. Giue mée true repentance & pardon for my sinnes past, that they may not stand at this time & in this my néed, betwixt me & thy mercie. Giue mée a comfortable féeling of thy loue in Christ, which may swéeten all other pangs, though never so violent or extreame: Make mée still to lift vp my Soule vnto thee in my greatest angoish, knowing that thou alone must giue a blessing to the ordinarie meanes for my safe deliuery. Strengthen my weake bodie to the bearing of what sorrow soeuer, by which it shall séeme good vnto thée to take triall of me. Make mé to remember, that

that howsoeuer it be with me, yet I am alwaies in thy hand, whose mercies faile not, and which canst giue issue to the greatest paine. And when thou hast safely giuen mee the expected fruite of my womb, make mee with a thankfull heart to consecrate both it and the residue of my life to thy seruice, through Iesus Christ my Sauiour and Redeemer. Amen.

A Thanksgiuing after deliuerie.

BLessed be thy great name, O my most deere & louing Father, for thy large mercie to me most weake & sinfull woman. Thou hast shewed thy

power in my fraileti̇e, and thy louing kindneſſe hath preuailed againſt my vnworthineſſe. Thou mighteſt, for my ſinnes, haue left mée to periſh in my great extremitie: but thou haſt compaſſed me about with ioyfull deliuerance. Maruȧilous (O Lord) are thy workes, infinite are thy mercies, and my Soule by preſent experience knoweth it well. O my ſoule, praiſe thou the Lord, and all that is within mee praiſe his holy Name. My ſoule, praiſe thou the Lord, and forget not all his benefits: hée hath heard thy prayers, hee hath loked vppon thy ſorrowe, hee hath forgiuen thine iniquities, hee hath healed thine infirmities,

he hath redæmed thy life from the graue, he hath euen crowned thée with compassions.

Oh giue me, I beséech thée, a thankfull heart, not onely now, while the memorie and sense of thy fauour is fresh before me, but continually, euen so long as I haue my béing.

Grant that I may learne by this euidence of thy mercy and might, for euer héereafter to depend vpon thée: Quicken me vp to all holie duties, that my thankfulnesse may appeare in my pure and Christian cariage.

Make mee a kinde and carefull Mother, willing to vnder-goe the paines and trouble of education: let no

nicenesse or curiositie hinder me frō those services to which both Nature & Religion haue appointed mée. Let mee also bee carefull hereafter, when time shall require, to season that which thou hast giuen mée, with the knowledge of thée, and of thy Sonne; that my desire may manifestly appeare to be sette for the increasing of thy kingdome. Mouchsafe so to order my affections, and to bring them into obedience vnder thée, that if it shold be thy pleasure either now or hereafter to take this infant from mee, I may patientlie submit my self to thy appointment. And now, O good God, perfit in mée that strength which

which thou hast begun, make me to growe in care to serue thée faithfully, both in the duties of pietie, and in other businesses of my place & calling; that I may be a comfort to my husband, an example to my neighbours, a grace to my profession, and a meanes of glory to thy Name, through Iesus Christ my Lorde and Sauiour. Amen.

A Prayer for those which are imployed in the assistance & helpe of a trauailing woman.

IT is not our diligence (O Lord) or paines which can do any thing without thy blessing, and our sinnes are suffi-

cient to bring thy curse vpon whatsoever we vndertake.

Be pleased, we pray thee, to be reconciled to vs, in ỹ blood of thy sonne: Make vs to remember that wee are héere in thy presence, and that all our thoughts, words & actions are open to thy sight: prosper the businesse for which wee are come together: put farre from vs all superstitious conceits, and idle fancies, and teach vs to séeke helpe onely from thy grace. Enable vs to speake comfortably vnto this pained woman, that we may further her dependance vpon thy holy Maiestie, and may be a meanes vnder thee of her true refreshing in her sharpest fits. Furnish

nish vs with skill, and her with strength, patiently to awaite the appointed time of her deliuerance: & knit all our hearts vnto thée, that wee may feare thy Name, noting & obseruing thy mercy & power in all thy workes, and studying to giue thée praise & glory for the same, through Iesus Christ our onely Lord and Sauiour. Amen.

A thanksgiuing after, vvhen God hath blessed their pains in the womans deliuery.

O Lord, wée haue séene thy goodnes, and haue receiued an apparant token of thy readinesse to heare the prayers of those which call vpon thée, and to succour those which

which flie vnto thée for thy helpe. Thou hast giuen ease and deliuerance to ỹ woman, light and life to the infant, ioy and gladnesse to vs all. The glory and praise is thine alone; Fill our harts with thankfulnesse, and make vs forward both now & héereafter to prouoke and stirre vp one another therevnto. And let not our thankfulnes stand in words onely or outward shewes, but cause it to appeare in our whole course; that the obedience, the sobrietie, the modestie, the vertue of our liues may witnesse the thankful féeling of our hearts. Goe on in thy mercie (we pray thée) both to the Mother and her babe, conti-

continue and increase their strength, so as may serue best for thy glory. And as thou hast added one vnto the number of mankind, shewing thy wonderfull wisedom & power both in the framing of him in the wombe, & in bringing him forth into this light: so in thy time adde him also to thy Church, and beget him againe vnto a liuely hope, by the immortall seed of thy holy word, deliuering him from the power of darknesse, (in which by nature we are all) into the glorious libertie of thy chosen. And if it shall so seeme good to thée, to lay any further triall either of sicknesse or death vpon this thy seruant, or vpon the

the fruite of her wombe, prepare vs all to a patient & quiet bearing of thy hand, & to a contented & comfortable resting vpō thy gracious prouidence; assuring our selues, ỳ al things shal turne to the good & benefit of thy chosen. Heare vs, O Lord, & accept vs, & forgiuing the weakenes of our prayers; grant vs all needfull graces out of the rich store-house of thy bottomlesse bountie, and that for Iesus Christ our gracious Redéemer. Amen.

A prayer for a Souldier, fighting for his Country, or the confederates therof.

O Lord, it is thy glory to be called The Lord of hostes:

hostes: and it is thou alone, from whom, when men haue made their most politike and puissant preparations, the victorie must be looked for. Draw my heart, I beseech thée, from all relying vpon my own valor, or vpon the strength of the battaile in which I stand; and teach me to looke vpward, and to waite and trust onely vpon thée. Thou giuest conquest, and thou giuest courage; thou deliuerest from the peril of the sword, or else makest death a meanes of happinesse to thy seruants. Forgiue my sinnes, I pray thée, and assure mee of pardon by the witnesse of thy spirit; that the guilt thereof make not my heart to tremble

in

in mee, and to behold death as a messenger to convey me into hell. If thou (O Lord) bee on my side, peace being made betwixt thee and my soule through Christ, what can bee against mee, what hazard can befall my soule? Nothing shall be able to deprive mee of thy love.

Let not spoile, or blood, or mine owne advancement bee the ends of mine attempts, but make me to aime onely at thy glorie in the defence of thy truth, and in the good and safetie of the state wherein I live. The issue of all things to thee (O Lord) is knowne, but to man it is hidden, prepare mee therfore indifferently to whatsoever

soeuer shal befall me. If I die, giue mee comfort in my last breathing, and take my soule into thy gracious hands: If I be taken captiue, giue me patience, giue mee wisedom and godly courage to doe nothing contrarie to the honour of my countrey, or prejudiciall to the profession of a faithfull Christian. If I returne with life and victorie, make me thankefull; keepe mée from taking frō thée any part of thy glorie. Preserue mée from those riotous, lasciuious and blaspheming courses, which are the vsuall fruits of good successe; Let me not thinke deuotion to be an enemie to resolution, or that a religious feare of thy Maiestie

Maiestie dooth abate the spirit that should bee in a Souldier: but settle mee in this, that the assurance of a lawfull cause, the hope and confidence of a better life by the merites of Christ, the care to please thee and to depend vpō thy power, are the onely true grounds of valour, which can giue a man boldnesse and life in the day of battaile. Vouchsafe me these and all other needfull fauours in and for Christ Iesus sake. Amen.

A prayer for a man trauailing by Sea, about his lawfull businesse.

O Heauenly Father, vnto whose eares the prayers of

of humbled sinners haue frée-
dome of acce[illegible]ut of euerie
place: let it please thee to en-
cline to mee, who béing pro-
uoked by mine owne present
néed, and taking part vnto my
selfe by thy liberall and large
promises, doe desire to poure
out my soule before thy Ma-
iestie: Heere, O Lord, by reason
of the calling & place, in which
it hath bén thy prouidence to
cause mée, I am come downe
to the sea in a Ship, and I doe
now sée thy workes, and con-
tinually behold thy wonders
in this déepe. How easie a
thing is it vnto thée, when
thou raisest a storme, & listest
vp the waues, not only to tosse
vs to and fro, and to make vs
staggar

dagger like a drunken man, but vtterly to swallow vs vp, and to turne vpon our heads, in a moment the bottome of these mouing houses in which wee are: It is thy great and exceeding mercie, that these swelling billowes & foaming surges doe not drinke vs in, and so make our bodies become as a prey, either to that great Leuiathan, the Whale whom thou hast made to play here, or to some other of thy creatures, with infinite varietie and troupes whereof this vast body is replenished. But it is euen thou (O mightie lorde) which layedst the foundations of the earth, & which diddest shut vp the Sea with dores:

powres: thou diost first gather these waters together as vpon an heape, and stowedst vp the depths in thy treasures: though the waues are maruailous, though the floods lift vp their voice: though the waters rage and be troubled, and the very mountains shake at the surges of the same, yet thou art much more mightie, thou soone appeasest ỳ noise, and turnest the storme into a calme.

Looke graciously therefore vpon me, I beseech thée, teach mée to vnderstand the greatnes of thy terror, by that fearfulnes of thy creatures which I doo still behold: Cause me to rest my hope and comfort vpō the

the power of thy mercie, let that be the anchor of my soule both sure & stedfast. And least my sins not beeing pardoned, should be a hinderance & stoppage to thy fauor, I pray thee, settle in mee a hartie and vnfained detestation of them, a godlie griefe and sorrow for them, a stedfast resolution and purpose in the whole course of my life to striue against them. Open my heart, that I may often and earnestly sue and entreat for thy grace in thy son, and may neuer giue ouer, till I feele in my conscience some comfortable assurance that thou hast forgiuen me. Fit and prepare me to thine owne appointments; If it be thy plea-

sure

sure that I should heer end my daies, I knowe well, that the soule which thou kéepest cannot miscarie: To the therfore I commend my spirit, forsake me not, I pray thée, in my last breathing. Albeit these waues may ouerwhelm my body, yet let them not be able to quench my comfort, or to plunge mee downe into despaire.

Graunt me euer to lay fast holde vpon my Sauiour, that neither sea, death, nor hell may separate mee from his grace. And if it shall séem good vnto thée, to bring me safe vnto that hauen where I would be; Oh that I may neuer forget thy kindnesse, but may make conscience to performe that

that obedience which I am now ready to vowe in my necessitie. Make me alwaies to take as great delight to serue thée, as I am now forward to aske, and desirous to receiue life and safety from thée. Heare mee, O Lord, in these and other my petitions, forgiuing my vnwoorthinesse in the merites of Jesus Christ thy blessed Sonne, and my great Redéemer. Amen.

A Prayer applied to the state and condition of a malefactor, condemned by law to die, and drawing neere to the time of his execution.

VOuchsafe (O thou God of all mercie and compassion)

passion) to looke with pittie vpon the most wofull case of a poore wretch, readie by the sword of Iustice to be cut off, as vnworthy to liue amongst men, and like also without thy speedy fauour to be shut out of heauen, and to haue my part in the second death; Truth it is, O Lord, ỳ all this, though it be grieuous, yet is no more then my desert: and touching that bodily death, whereto I am adiudged, I must confesse it to bee thy mercie and goodnesse toward me, that I haue béene found out by the eye of the Magistrate, and stopped by the power of authoritie from going on into further euill. I beseech thée, that my

death may bee both a chastisement to mée, and an aduertisement to others, to containe themselues within the lists of ciuill obedience.

But concerning my soule, which is now ere long to appeare before the Tribunall seate of thy great Maiestie, I bumbly pray thée, to bee mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recõpense, I must néeds be thrust into that dreadfull place of infinite & eternall torment, which thou hast prepared for the wicked, the burning whereof is fire and much wood, and which thy breath like a riuer of brimstone doth kindle: neither sée I in my self,

or

or in any creature, any meanes or possibilitie to escape. Fearfull vnto mée hath béene the face of an earthly Iudge, & the sentence of death to bee inflicted vpō this my house of clay, hath made my heart to quake within mée; What then will become of mée, when I shall bee arraigned before thee, at whose reboking ỳ very foundations of the earth are discouered, & before whom no man liuing can be iustified? Thou (O Lord) knowest all mine iniquities, they are sealed vp with thee, as in a bagge, they are all noted in thy registers: Although I haue many times sought for the couering of my euill waies to hide my selfe in

the darkneſſe of the night, ſuppoſing that no eye ſhould ſée mée, yet thou haſt ſtill compaſſed my pathes, and beene accuſtomed to all my waies, there hath not been a thought in my hart, or a word in my tongue but thou haſt wholly knowne it: Often haue I ſaid in my heart, God will not regard, he hath forgotten, he hideth away his face & will neuer ſée, I ſhall neuer be moued nor be in danger: Thy word I had no delight to heare, I hated knowledge, I would none of thy counſell, I ſought to dam vp the mouth of my conſcience, that it might not check mée; when my friends admoniſhed me, I hated and ſcorned

their

their reprowfe: Thus it was a pastime to mée to do naughtily, wickednesse was sweet in my mouth, I fauoured it, and would not bee perswaded to forsake it: Iustly therefore, O Lord, hast thou thus ouertaken me, and made me to eate the fruite of mine owne way, bringing mee to be a spectacle to the world, to die as one of the fooles of the people; Yet, O gracious GOD, sith there is mercy with thée, and that thou art very ready to forgiue, bee fauourable, I entreat thée, to me a most vnworthy sinner.

Manasse béeing put in fetters, and bound in chaines, prayed vnto thée, and humbled himselfe greatly before thee in

his tribulation, & thou wast entreated of him: the woman of Canaan, whō thou tearmedst to be no better then a dog, yet thou diddest affoorde her some crums of thy mercy, and didst cause it to be vnto her as shee desired. The thiefe, at his execution, confessed his sin, and prayed to bee remembred in thy kingdome, and thou didst promise him an entrance into Paradise. O Lord, are not these things written for my learning, that I through the comfort of these examples might haue hope? Hath thy Word spoken it in vaine that at what time soeuer a sinner sigheth vnto thee, thou wilt put all his wickednesse from

before

before thée: Shall I thinke that thou wilt call mee being laden with my sinnes, to come vnto thée, and then when I come wilt not accept mee: Make me (I pray thée) to sée the depth of my sinnes, that I may not beguile my soule, by lessening either the weight or number of mine iniquities: Worke mee to a true and vndissembled acknowledgment and confession of them, euen before others, that they which sée my end and know mine euill, may haue some euidence of my repentance, and may learne by me to beware of the deceitfulnesse of sinne. Enable me to looke with the eye of my faith vpon my crucified

Sauiour, casting my selfe wholly vpon him, and desiring by him to be hidden from thy wrath. Giue mee some taste of thy loue, and some inward and secret pledge of thy being reconciled to mée for his sake. Strengthen mée against the feare of death: that albeit I haue euery way iust cause to tremble at it, it being both the desert of my offence to men, & the wages of my sinne against thée; yet hauing some assurance in my Booke, that the sting thereof is plucked out, I may embrace it in my bosom, and entertaine it as an end appointed for my miserie, & as a meanes to bring me vnto happinesse. Thus, O Lord, with

fulneſſe of deſire (out of the bottome of this miſerie, and ſhame which I am fallen into) to flie vnto thy mercie, and to bee ſhrouded vnder the ſhadow of thy grace, I commend my ſelfe, my ſoule and my body into thy hands, praying thee not to caſt off him, which hath no hope but onely in thee, and that alone in and by Jeſus Chriſt my onely Lord and Saviour. Amen.

A Prayer riſing out of the ſerious meditation of the laſt Iudgement.

O Lord, thou haſt revealed it in thy holy word, that the faſhion and figure of this world muſt paſſe away, & that

as by appointment wée must all die, so also wée must all appeare before the iudgement seate of Christ, and that from thence some shall go into euerlasting paine, and some into life eternall. This, the Atheists and Epicures and Libertines of the world doe thinke to bee but a méere fable, they say in their harts, The Lord will doe neither good nor euill. But yet, O Lord, as thou hast deliuerd this in thy word, (of which one iote nor tittle shall not perish) so thou hast not left it without a sufficient proof in the very bosom of euery man: The accusing or excusing of our owne thoughts, the secret checks accompanying those

euils to which none is priuy, the feares of wicked men, who are continually as one that trauaileth of child, flying oft times when none pursueth them, and being chased at the very shaking of a leafe, are an euident proofe of thy prouidence, and a certain assurance written as with ỹ point of a Diamond (which can neuer be done out) that verelie there is fruite for the righteous, and doubtlesse there is a God that iudgeth the earth. This truth (O Lord my God) thou hast taught mée to beleeue, and I make no doubt, but it shall shortly come to passe. It was said long since that the Iudge did stand before the doore, and

that

that hee which shoulde come, would come & would not tary; and now, the height of iniquitie is such, and sinne is grown to that perfectiō, that it cannot stand with thy iustice much longer to forbeare. Teach me (I pray thée) as I doe knowe and beleeue this, so to make a true and profitable vse of my knowledge. Let it be euer in my thoughts, and in my best and most serious meditations: when I am about by ỹ pronenesse of my corrupted nature to doe euill, let the remembrance hereof be a bridle to me to refraine mee: when I am like by ỹ iniquitie of the times to suffer euill among men, let the expectation of the right

which

which thou wilt then doe to the oppressed, be a comfort to mée to refresh me. Especially, O Lord, grant mee to keepe dailie (as it were) a priuie sessions in the closet of mine own hart, arraigning my selfe before thy iudgement seat, searching and trying my waies, accusing my selfe before thee, frō whom nothing can be hid, confessing my vnworthinesse, bewailing my corruptions, suing with al instant earnestnesse for thy grace & fauour in thy Son. O that I may learn thus to iudge my selfe, that I may not be iudged of thée in that day.

Suffer me not to flatter my selfe, or to bleare my eeles in any euill kinde, or to go about to

to finde hidings and couerts for my sinnes; inasmuch as all things are naked in thy sight, and that in that great terrible day thou wilt lighten the things which are hid in darkenesse, and make manifest the counsell of all mens hearts. Let mee not imagine this thy great session to be like the courses among men, in which oft times by vniust meanes the vilest offenders do procure escapes: but make me to know, as the truth is, that with thee there is no hope by corruption, or fauor, or fraud, or importunitie of sute, to find euasions. Thou art the Iudge of all the world, and thou wilt doe right, euery man shall re-

ceiue

ceiue the things which haue
bene done in his bodie, accor-
ding to that hee hath done,
whether it be good or euil. And
whereas, O Lord, it is a great
griefe to thy seruants, to liue
among the vngodly, & it must
needes vexe their righteous
soules to heare and see their
vnlawfull deeds; let this be my
comfort, that though it be thy
pleasure to suffer with long
patience the vessels of wrath,
& to permit the tares to grow
vppe with the Wheat vntill
the harueſt, yet then thy An-
gels shall come, and shall ga-
ther out of thy Church all
things that offend, and bring
the iust into the kingdome of
their father. Seeing also (O

gracı-

gracious God) that whosoeuer in this world will liue godly, shall suffer, and lie open to the wrongs and iniuries and reproches of ỹ wicked; Grant that if at any time, either my name be put out as euill, or otherwise my estate or profession, or life, for thy truths sake be called into question, I may possesse my soule with patience, looking for the blessed hope and appearing of thy glorie, knowing that then the iust, what disgraces soeuer are now cast vpon them, shall shine as the light in thy presence. Finally, O Lord, make me daily to grow so wearie of this vaine & wretched world, and of the heauie load of mine

owne

owne corruptions, and of this body of death which is vppon mée, & to strive to gather that assurance of an interest in that glorie which shall bee shewed hereafter, that I may looke for this great day, and in my desires may sigh for it & hasten to it; and that whensoever it commeth, I being found waking, with my lampe of oyle in my hand, may have cause to lift vp my head, not doubting but to have a gracious admittance into my Masters ioy.

Grant me this for his sake, which sitteth at thy right hand, to make request for mee, Jesus Christ the Mediatour of thy chosen. Amen.

A Prayer fitted to the time of warre.

O Almightie GOD, who art hie aboue al nations, and whose glorie is aboue the heauens, the comfortable successe of all enterprises is from thée onely to bée looked for; Thou art hee which giuest victorie vnto Kings, to thée it is all one to saue by many or by fewe, ỹ canst make one to chase a thousand, ỹ canst cause the harts euen of the most valiant to melt, their hands to be weake, their mindes to faint, and their knees to fall away like water. If thou fight for vs, wee cannot miscarry: if thou

thou fauour vs not, wee must nedes bee discomfited. O bee gracious vnto vs, and bee on our side, now that men are risen vp against vs. They take craftie counsell against thy Church, and consult how to cut vs off from beeing a nation, and by what meanes to quench the light of thy truth, which shineth in our streetes.

Their desire is to embrue their hands in our blood, and to aduance their owne ambition by our ouerthrow. O turne their counsels into foolishnes, let not their mischieuous imaginations prosper, least they be too proud. O our God, make them like vnto a wheele, and as the stubble before the wind, scatter

scatter the people that delight in war. Goe out, O Lord, with our armies, giue wisedom and courage to our captains, gird them with strength vnto the battaile, be with our Souldiers, teaching their handes to warre, and their fingers to fight: Assist all the consultations, prosper the policies, crowne those enterprises with good successe which are vndertaken for the common good and comfort of the State. Doubtlesse, O Lord, wee haue deserued thine anger, and our sinnes do cry loud in thine eares for vengeance: and it were but iust with thee, if thou shouldest make vs a prey and spoile vnto our enemies; But, O gra-

cious

cious God, let vs fall now into thy hands, for thy mercies cies are great, and let vs not fall into the handes of men, whose displeasure at vs is not for our sins, but for our profession and religions sake, and that they may fill their owne enlarged and vnsatiable desires with those blessings of wealth which thou hast giuen vs: Put therefore thy hooke into their nostrils, and bring them backe by the same way they came. Let it appear that thou art in the mids of vs, and that wee shall not bee mooued, that thou wilt help vs and that very early: Let there be none inuasion, nor going out, nor no crying in our streets; But

set thou peace in our borders, make strong the barres of our gates, especially let the Gospell of thy Sonne sound yet louder amongst vs, that by it many soules may bee gathered vnto thee. So we thy people & the sheepe of thy pasture, shall praise thee for euer, and from generation to generation we will set forth thy glory, through Iesus Christ our Lord and onely Sauiour. Amen.

Another of like nature, respecting the time of Dearth and Famine.

CLeanneſſe of teeth (O Lorde) and ſcarceneſſe of bread, haue beene anciently threat-

threatned by thée, as iudgements vpon the sons of men for their sinnes. Many waies also thou hast to turn a fruitefull land into barrennesse for the wickednesse of the inhabitants: Thou canst make the heauen ouer our head as brasse, and the earth vnder vs as iron, by bringing a drought vpon the land. Or else thou canst cause the séed to rot vnder the clods, by commaunding the bottles of heauen to poure out raine in to great abundance: or when the Corne is come vp, thou art able to smite it with blasting and mildeaw, or to send among vs thy great hoste, the grashopper, the canker, the caterpiller, and

and the palmer-worme, so that although much be sowen, yet little shall be brought into the barne. Or if the Corne doe growe ripe vnto the harnest, it is in thy power suddainely to send in an enemy, to eate the fruit of the land, and to devour the labour of the people. And though the bread doe come to be set in plenty before vs, yet thy hand is not shortned, thou canst take away the staffe thereof, so that wee shall eate and not be satisfied. Thus, O Lord, thou hast even storehouses of punishments; so that our harts cannot endure, nor our hands be strong in the day that thou shalt have to do with vs. And heerof we have now

now already some experience. For now thou hast in part beganne to punish our abuse of thy creatures, our fulnesse of bread, our contempt of the spirituall foode of our soules, with outward scarcitie: The time is come, by greedy worldlings long expected, in which they may make the measure small and ỹ prices great, selling euen the very refuse of the Wheate; Their treading is vpon the poore, their desire is to swallow vp the needy of the land. Loke mercifully, O Lord, vpon vs, we beseech thee: lift vp thine hand, forget not the poore.

Thou preparest for the Rauen his meate when his birds cry to thee, wandring for lacke

of fode, thou takest no delight in the confusion of thy creatures: thou hast promised, that if we seek to thée, we shal want nothing that is good, thou wilt preserue vs in the time of dearth, and in the dayes of famine wee shall haue inough. Accomplish (wée beséech thée) these thy gracious promises; saue vs from this encreasing miserie, and deliuer vs from their crueltie, which béeing without all bowels of mercy, doe respect nothing but their owne commoditie. And because, O Lord, our sinnes doe separate betwixt thée and vs, and doe hinder good thinges from vs: therefore humble our soules vnder thy mighty hand, make

make vs to see and to consider our owne deseruings, draw from vs an heartie and sincere acknowledgement, how great cause wee haue giuen thee to affsmith both our bodies and soules for euer.

Giue vs an vnderstanding of our particular grosse sinnes which doe lay vs open to this iudgement aboue others: namely, our wantonnesse, our pride, our luxuriousnes, our riot, our feastings without feare, our want of mercy to the poore, our spurning with the heele against thee, our forgetting thee in the dates of our plentie, but chiefly our loathing of that spirituall Manna, that heauenly diet of thy

sacred word, provided in thy abundant mercie for our Soules.

O make vs ashamed for these and other our monstrous sins, besides those personall evils wherewith we are each of vs iustly to be charged. Beget in vs a care to renounce and forsake our sinnes, equall to our desire for the putting away of thy iudgements. Forgive vs in Jesus Christ, and vouchsafe vs (as a pledge of thy love) strength and grace to walke in a greater measure of obedience then heretofore. And now (O Lorde) teach vs to relie vpon thy providing, and to know that when all things faile, yet thy mercies are the same, and thy

thy power to help is not diminished. Thou canst suddenly by meanes to man vnknowen, turne the greatest penury into plentie, thou canst make a little to stretch farre, and canst proportion our appetites to our store.

O make vs to depend on thee, and to study more how to profit by thy hand, then to haue thy rod remooued from vs. And when thou shalt shew thy selfe to haue heard our prayers, by sending greater plentie, let vs not forget our present want, but grant that we may labour to be thankful, and endeauour after a more sober vse of thy blessings then heeretofore. Heare vs in this,

and in all other our requests, for Christes sake, and for thine owne promise sake. Amen.

Another like, applyed to the time of some great contagion.

VVHither shall wee goe, O Lord, in the day of our affliction, but onely vnto thee? Thou alone canst saue, and out of thy handes none is able to giue deliuerance.

Heauy at this time is thy hand vpon vs, & fearfull is the disease with which thou hast afflicted vs: Wee are afraide one friend and neighbour of another, and nothing is before vs but present death. Scarcely can

can we looke forth, but wee see some one or other amongst vs caried away to the graue, and the mourners going about the stretes.

Wee must needes confesse that though this be grieuous, yet it is the smallest part of our desert; It is iust with thee, to smite vs with botches and scabs that cannot bee healed, and to make the pestilence euen to cleaue vnto our loines and to sweep vs away from off the earth, euen as a man sweepeth away dounge till all bee gone. For, how haue we multiplied our iniquities before thee, and to what a shameleſſe and intolerable measure are our sinnes encreased? Spare

warnings haue beene giuen by thy Ministers, thou hast risen early and late, and sent vnto vs by them: yet we haue made our hearts as an Adamant stone, and haue put farre from vs the euill day, perswading our selues that their sermons were but wind, and that they did but commend vnto vs their own fancies. Thus haue we encouraged our selues in euill, and haue set thy iudgements at nought, euery one turning to his own course, as the horse rusheth to the battaile, adding drunkennesse to thirst, and falling away from thee more and more. But (O Lorde) giue vs now at the last remorsefull and repentant harts,

harts, make vs (as it were) to smite vppon our thigh, as a signe that wée sée our wandrings, and that wee are ashamed of our sinnes: Embolden vs in the name of Christ, to come into thy presence, and in all earnestnesse of spirit to cry vnto thée, Take away our iniquities, and receiue vs graciously. Teach vs as well to feare sinne, the cause of this wasting sicknesse, as we doe the sicknesse it selfe, which is the fruite of sinne. Comfort vs, according to the dayes that thou hast afflicted vs; and let the swéet séeling of the gracious testimony of thy Spirit, speaking peace vnto our soules, prevaile against all

other sadnes, or cause of grief, or sorrow whatsoeuer. Say (O Lord) vnto thy destroying Angell, It is sufficient, hold thy hand: Or if it be thy pleasure to stretch thine hand yet further, and to take vs away also, O prepare vs to thine owne purpose, endue vs with a holy patience to endure the vtmost triall: and graunt that whatsoeuer befall our earthly tabernacles, yet our soules may bée alwaies acceptable vnto thée, and al for Christ Iesus sake, who hath loued vs, & giuen himselfe to be a sacrifice of a swéet smelling sauor vnto thée. Amen.

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A Prayer in the time of tempest, as thunder, lightning, &c.

O Almighty God, excellent in power and in iudgement, thou hast made the earth by thy power, and established the world by thy wisedome, and hast stretched out the heauen by thy discretion: thou causest the clouds to ascend frō the ends of the earth, thou drawest the wind out of thy treasures, and makest the stormes to breake forth in thy wrath: thou art that GOD of glory which commandest it to thunder, and diuidest the way for the lightnings of the thunder.

Thy

Thy voice maketh the wilderneſſe to tremble, and the foundations of the mountains to moue; yea, and the pillers of heauen to quake at thy reproſe. Oh how eaſie a thing were it for thée, euen at this inſtant, to ſend out thine arrowes and ſcatter vs, to encreaſe thy lightnings and deſtroy vs? The very blaſting of the breath of thy noſtrils, is enough to conſume vs: our harts could not endure, nor our hands be ſtrong, if thou ſhouldeſt proceéde againſt vs in diſpleaſure, and giue leaue vnto theſe inſtruments of thy vengeance to preuaile vpon vs. And, O Lord, what is there which we haue not deſerued?

The

The deadnesse of our harts, our want of awe to thy Maiestie, our abuse of thy patience, our contempt of thy word, our slight regard of thy former iudgements, these and other our crying sinnes, what else is due vnto them, then ỹ very vials of thy wrath, & the height of thine indignation? Humble our soules (we pray thee) here before thee, make our bellies to tremble, and a kinde of rottennesse to enter into our bones, to thinke vpon the glorie of thy Maiestie, & the greatnesse and vglines of our owne most grosse & inexcusable iniquities. Make vs to thinke with our selues, that if these formes, which are yet but as

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a taste and touch of thy power, be so ful of terror, oh then how fearefull will thy presence be, when thou commest in thy glory, shewing thy selfe from heauen with thy mightie Angels, in flaming fire, rendring vengeance vppon the children of disobedience? Surely then the heauens shall passe away with a noise, and the elements shall melt with heate, & mens harts shall faile them for fear, and for loking after those things which shall come vpon the world. Let this, O heauenly Father, worke in vs that blessed feare, which is the beginning of wisedome, & which causeth a departure frō euill: that so all these euidences of thy

thy power and glory, may bee as so many alarums, to rouse vs from the bedde of securitie, and as summons from heauen, to prouoke vs to repentance: Oh make vs to wake to liue righteously, and to bee diligent that we may be without spot and blamelesse, going on, and increasing in all holie conuersation and godlinesse: And now, O gracious God, at this time, shew thy mercie in restraining the rage and furie of this dreadful storme, couer vs vnder thy wings, & let vs be sure vnder thy feathers, oh let vs abide in the secret & shadow of thée which art Almightie. The sea is calme by thy power, by thy vnderstanding

smitest the pride thereof, thou stoppest the spouts of the raine at thy pleasure: if thou rebuke the winds, they are straight allated, the thunder is quiet, and still, at thy commaund. This we beliene, because thy word of truth hath revealed it: and this thy power and mercy wée presume to crave, because thou hast promised, that if wée call vppon thée in the day of trouble thou wilt deliuer vs. Furthermore, O lord, vouchsafe vs this grace, that when by thy goodnes this terror and danger shall be past and overblowne, we may not then forget thy kindnesse in our preseruation, nor be vnmindfull of the vowes and promises

which

which we now make of better obedience; but that wee may thankfully take vp that speech of gratefulnesse, & say, Prayse wee the Lord because hee is good, for his mercy endureth for euer: and may also let it appeare in our liues and courses, how sensible wee are of thy loue, and how carefull to walke worthy of thy fauour. Heare vs, Lord, and help vs both now and euer in Christ Iesus, without whom none can come vnto thée, & by faith in whom wée haue boldnesse, & entrance with confidence into thy presence: to whō, with thy selfe, and thine eternall spirit, one onely and immortal God, we desire to giue all glory and praise for euer. Amen.

A meditation or prayer, necessary for a poore man.

TRuth it is, O Lord, that to my mutinous and repining nature, want is of all things most distastefull, and pouertie is a burden euen intollerable. Sometimes I am ready to call thy iustice in question, who measurest out so large and ouerflowing a portion vnto some, and yet art so strait and sparing towards mee. Sometimes I doe almost condemne Religion to be meerely vanitie, the louers whereof lie open to so great extremitie; Otherwhiles, my owne hart chargeth me with hypo-

hypocrisie, telling me that no man euer perished beeing an innocent, and that if I did so feare thee as I should, thou couldest not thus forsake mee. And much adoe haue I to master my owne affections, and to restraine my selfe from putting forth my hand to wickednesse, and from taking some strange course for my owne supply. Thus, O Lord, I am straitened, thus I am euen haunted with whole troupes of vnquiet thoughtes: all which, by the continuance and enlargement of my owne scarcitie, and by the vncompassionatenesse which I find among the men of this iron age, are rather multiplied and increased

encreased in mee, then any way slaked or diminished.

But eternally blessed be thy great Name, which hast opened the gates of thy mercie, & giuen hope of hearing and of help, to the basest and poorest amongst men. Thou acceptest not ỳ persons, no not of Princes, thou regardest not the rich sooner then the poore. Behold therefore (O louing Father in Iesus Christ) to thee doe I cry, to thy Mercy-seat doe I stretch out my feeble hands. I haue learned, O Lord, that miserie commeth not forth of the dust, neither doth affliction spring out of the earth; the pillars of the world are thine, thou openest or shuttest thy

hand

hand at thine owne pleasure. Thy wisedom also is infinite, and thy iudgements are vnsearchable: who shall pleade with thee, to aske thee a reason of thy waies? Let it be inough for mee, that it is thy pleasure thus to debase mee; Am I not in thy hand as the clay in the potters? if thou doe giue me a larger portion, it is thy bountie: if thou doe abridge mee, what haue I to complaine, or what challenge can I make to that, which thou keepest from mee? Teach mee (I beseech thee) not to looke so much vpon this, what others haue, as to consider well, how little I for my part doe deserue to haue. If I doe but breath vp-

on the face of ẏ earth, if I had no house but the open ayze no garments but ragges, no food but the bread and the water of affliction, or the crummes that fal from some rich mans table, it were infinitely more then my best desert. A sinfull and vnthankful wretch, as I haue alwaies bẽn, what can I say is due vnto mee but perpetuall shame? When I iudge rightly of all things, so far am I from being able to say that thou hast wronged mee, or dealt too straightly with mee, that I must rather stirre vp my selfe to magnifie thy mercie, which hast not layde vpon mee the vtmost of thy wrath, but hast giuen me a time

time and an opportunity to repent. Let these things, I pray thée, ỹ souerainty of thy power, the depth of thy wisedome, the foulenesse of mine owne desert, the kindnesse which (notwithstanding some outward hardshippe) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my ranging passions into order, that I may alwaies say, It is the Lorde, let him doe what seemeth him good; This is my sorrowe, and I will beare it.

Open mine eyes withall, that I may see thy power, who canst raise the needy from the dust,

dust, and lift the poore out of the dung, and make him families like a flocke of sheepe, who canst commaund euen the very rauens to bring bread and flesh vnto thy seruaunts, the heauens to droppe downe dewe, and the rocke of stone to yeild streames of waters, to refresh those whom thou art pleased to prouide for. Shall I thinke thy power to be abated, or is thy mercy lesse then it was wont to be? Hast thou not made a promise neuer to forsake me? Am I not alwaies with thee, and dost thou not holde mee by my right hand? Shal I imagine thée to be like the Bird whom thou hast depriued of wisedome, & to whom thou

thou hast giuen no part of vnderstanding, who sheweth himselfe cruel vnto his young ones, as they were not his, or as if he had trauailed in vain? No, I am assured that though a woman should forgette her child, & forbeare to haue compassion on the sonne of her wombe, yet thou canst not forget those whom thou louest in thy Sonne. Thou knowest my wants, thou art able to supply my wants, thy loue will not suffer thée to leaue mée destitute, in that which thy wisedome knowes to bee conuenient for me. Encrease my faith, that I may depend yet more vpon thée, make mee diligent in the place & calling in which

thou hast set mée, frame my mind and my desires to that rate which thou hast allotted me, kéepe me from vniust and vnlawfull courses, from enuying the abundance which others doe enioy: possesse mée with this perswasion, that this my present state is the fittest for mee, and that when it shall be good for mée to haue more, thy hand shall instantly be enlarged toward me: Stirre me vp to séeke thy kingdome, and to labour for the meate which endureth vnto life eternall. Enrich my soule with spirituall blessings in heauenlie things: perswade my conscience of thy loue in Christ Iesus, that the féeling thereof may make

make all things ſweete vnto mée. Cauſe mee both to truſt and to waite for thy ſaluation, and in all things to ſtriue to giue thée thy deſerued glorie, and all this in and for thy ſons ſake, my onely Mediator and Redœmer. Amen.

Another of like nature, fitte for one whom God hath enriched with outward things.

IT hath pleaſed thée (O Lord) out of the freedome of thy bountie, to deale more largely with me then with many of thy ſeruants, & to furniſh me with ſtore of thoſe outward bleſſings, which others (euerie way as good by nature

as my selfe) doe not enioy. My hart is fraughted with much corruption: and though riches be in themselues a blessing, yet without thy especiall grace, they will be vnto mee an occasion of many euils. Apt I shal be to lift vp my heart, to pride my selfe in my own conceit, to trust vnto my wealth, to despise others, to grow in loue with this present world, to become cold and remisse in the best seruices, to conclude that I am highly in thy fauour, because thou hast enriched mé. These bee the diseases, which through the poison of our nature, doe rise by these outward bauings, neither can I say that my hart is cleane from these corrup-

corruptions. Purge them out of mee, I beseech thee, by the fiery power of thy spirit. Giue me pouerty of spirit & humblenesse of mind, amid this outwards fulnesse with which thou hast endued me. Make mee to remember that the more I haue, the greater shall bee mine account, and the harder for me to be saued: that by that meanes, my wealth may be so far from puffing mee vp with secure presumption, that it may moue me the rather euen with feare and trembling to worke out my saluation.

Cause mee to thinke often vpon the wordes of my Sauiour, that riches are deceitfull, and of a thornie nature, choking

king the good seed of the word, and making it to become vnfruitful: that so I may learne carefully to handle them, and to vse them with great heedinesse and circumspection, least I should by them gall & wound my conscience, or be pearced through with many sorrowes. It is said (O Lord) that these high places of the world are slipperie places, in which it is hard to go with a right foote, & to keepe strait and euen steps: Oh, stir me vp to so much the more care to ponder my pachs and to take diligent heed vnto my wates; sutter me not to iustify my self to my owne soule, or to make my self beleeue that I am as I ought to be, because

waters

waters of a ſul cup are wrung vnto mée: but teach mee ſeriouſlie to conſider, that as many of thy beloued ſeruants do féele the ſmart of pouertie, ſo euen the moſt wicked and thoſe wich doe rebellioſlie tranſgreſſe, haue a large portion in this life, liuing, waxing olde, and growing in wealth, their goods oftentimes exceéding the very deſires of their harts. Grant therefore that I may labor for ſome better and more certaine aſſurance of thy grace, not grounding my hope vpon my wealth: but reioycing in this, if the due conſideration of the danger and vanitie of abundance may worke by thy bleſſing, to the

abasing and humbling of my hart. Oh let not mine eyes be dazled, nor my heart bewitched, with the glory and sweetnesse of these worldly treasures, which may be taken frō me, or I from them euen in the twinkling of an eye: Draw me my affections to the loue of that durable riches, and to that fruite of heauenly wisedome, which is better then gold, and the reuenues whereof do surpasse the siluer, that my chiefe care may bee to haue a soule enriched and furnished with thy grace, fulfilled with the knowledge of thy will, in all wisedome and spirituall vnderstanding. And because (O Lord) in hauing much, I

am

am but a steward vnder thée, and a disposer of thy gifts, enlarge my bowels towardes others, make mee rich and fruitfull in good workes, béeing a father to the poore, & causing the hart of ỳ widow to reioice, warming the loynes of the naked with the fléece of my shéep, not eating my morsels alone, but dealing my bread to the hungry, and neuer hiding my selfe from mine owne flesh.

For why should I make gold my hope? or wherefore should I striue to lade my selfe with this thicke clay, still plotting to sette my nest on high, when all that I haue or can haue is in a moment turned into vanitie? Quicken me vp

therefore to good duties, that the harts of thy Saints may bee comforted by mee, and that in the place where I liue, I may by my forwardnesse draw on and prouoke others to all the offices of necessarie beneuolence. Let the boweels of the néedie bee my treasurie, and let it be my desire and care there to lay vp in store a good foundation for my self against the time to come, not trusting to be crowned for the worth of my liberalitie (for what can that be to a weight of glorie?) but assuring my selfe that the mercie shewed by mee vnto others, is a beame of that loue which shines from thée vpon my soule.

Thus

Thus, O Lord, shall I by thy goodnesse haue the true vse of thy blessings, together with a daily increase of much matter of thankesgiuing for thy great goodnesse to mée so vile and vnworthy; and all for Christ, and in his most glorious and holy name: to whom with thée and thy spirit, one true, euerlasting, and onelie wise God, bee all praise, and power, might, maiestie and dominion, now and euermore. Amen.

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The

The Magistrates or Iudges Prayer.

IT hath seemed good vnto thy wisedome (O thou who art the disposer of all things both in heauen and earth) to call mée (though vnworthy) to an office & place of speciall trust: euen to be one of the heads and Iudges of thy people, euen to sit in thine owne seat, and to be (as it were) a God amongst men. Magistracie & gouernment is thine own ordinance, & great is the obedience & respect which thou commandest to it: thou hast honoured those who are entrusted with it, with titles of no little dignitie: thou hast communicated thine own

Name

name vnto them. Let not, O Lord, this greatnesse puff me vp with pride, but let it fill my hart with feare; assuring my selfe by this, that as the place in which I stand is eminent, so the burden is weightie, and the businesse much, yea and ỳ the account for neglect will be exceeding fearefull. Stir mee vp therfore, I beseech thée, to looke vp in all humilitie towardes thée, and to begge earnestly of thée in Christs name, to be enabled to that seruice to which thou hast appointed mee. Let it bee my care to make thy word my counseller, not suffering the booke of thy law to depart out of my mouth, that so I may obserue and doe according

cording to all that is written therein. Let the aime of all my endeauours, be the glorie of thy Name, in the peoples good, & not in mine owne either gaine or credit before men.

Clad me with zeale as with a cloake, that I may haue courage for the truth, and administer iustice without feare, and doe right without respect of persons.

Make it euen a ioy vnto me, to deliuer the poore that crieth, and the fatherlesse, and him that hath none to helpe him: that the blessing of them which are readie to perish, may come vpon mee, and that I may cause the heart of the widow to reioyce.

Farre

Farre be it from me to pervert iudgement, or to wrest the lawes for by-respects. Oh let my soule abhorre all couetousnes, keepe me from louing of gifts, or from following rewards, knowing that these doe blind the eyes of ỹ wisest, and make them to forgette the decrée, and to change ỹ iudgement of the children of affliction. Suffer mee not to vse my authoritie, either as a meanes to recompence and pleasure my friends, or as an instrument by which to be auenged vpon mine enemies, but frame my heart to dealing truelie, according to the truth of the cause, and not according to the state of the persons.

And

And because there is much subtiltie in these euill dayes, and many meanes vsed by which to wrappe vp matters, and to make badde causes to beare a shew of goodnes, therfore giue mee, I hartilie pray thee, a wise and an vnderstanding heart, a sharpe, and discerning spirit, that I may bee able to find out the truth, in those things that come before mee, and may be diligent and willing, when I know not the cause, to seeke it out, & so may do all things in thy feare faithfully, and with a perfit hart.

Aboue all things, O Lord, let my hart be sette, for the aduancement of Religion, and for the promoting of thy glorious

rious Gospell. Grant that I may account it my greatest honour, to giue countenaunce to it, and to those who preach it faithfully, and professe it in sincerities. Let mee be a terror to Papists, and Atheists, and godlesse persons, make mée to looke vnto my selfe, and to my family, that no such may come néere me, nor receiue any little grace or fauour or protection frõ me, but that I may further (as much as in me lieth) that necessary worke of destroying the wicked of the land, and of cutting off the workers of iniquitie.

In all these things make me constant, and bold, knowing that it is thy businesse, and that thou

thou wilt be with mee in the cause and iudgement, and wilt remember me in thy goodnes. All these necessarie graces vouchsafe vnto mée with a plentifull hand, O thou which art the God of grace, euen for his sake who is the Mediator of grace, Christ Iesus. Amen.

The peoples prayer for their Gouernour.

MOst gracious God, and louing Father in Christ Iesus, thou hast commanded in thy sacred word, that wee should make intercessions and prayers for those that are in authoritie: and it is said there also, that by thee, Princes rule,

rule, by thée ỹ nobles & Iudges of the earth decrée iuſtice. To thée therefore doe we pray, and vpon thy great Name doe wée call, humbly beſéeching thee, in the name of thy Sonne (in whõ onely thy eares are open to our prayers) to poure out thy graces in a large meaſure, vpon all thoſe whom thou haſt ſet ouer vs, and to whom thou haſt giuen the power of gouernment amongſt vs. Giue them zeale for thy glorie, that they may ſtudy the aduancement of thy truth, & the ſpeedy ſuppreſſing of whatſoeuer is contrarie to wholſome doctrine: Giue them the eye of prouidence, that they may ſtand vpon a cõtinuall watch, for

for the preuenting of all dangers and mischiefes, secretlie plotted against the Church and Common-wealth. Giue them wisedom to sée daine, and courage and resolution to execute good lawes, for the protection of thy people, and the cutting off of those which will not be reformed. Take from them all pride of hart, all insolent and tyrannous affections, all emulation and secret enuie one against another, all couetous and greedy desires, that they may not bee as roaring Lyons amongst vs, or as hungry Beares, but may carry the minds of fathers towards vs: so shall we lead a quiet and peaceable life, in all godlinesse

and

and benefite. And, O Lord, stir vs vp to be thankfull to thy Maiestie, for that thou hast giuen vs to enioy the benefite of gouernment: Teach vs to consider, what confusion and misery would come vpon vs, and euen ouerwhelme vs, if there were no Magistrates to protect vs. Who should be frée frō the wrongs and robberies, frō the spoiles and vexations of the children of Belial, who should be sure of ought that he hath, or of his own life, if there were no sword of ciuill authoritie to defend vs? The people should be oppressed one of another, euery one by his neighbor, the children would presume against the ancient, and

and the vile against the honorable, if there wanted lawes, and Magistrates, to keepe them which be tumultuous & disposed, within cõpasse. The enemy would soone stretch out his hand vpon all our pleasant things, there would be crying and cõplaining in our stréets, cruelty and strife in our cities, iniquity and mischiefe would neuer depart frõ our townes, if thou shouldest take away the King & the Counsellor, the prudent Iudge, & the honorable Magistrate from vs: Oh make vs ashamed of our selues, who haue béene so slenderly thankfull for so great a blessing: And giue vs, we pray thée, humble & obedient harts, true

true and loyall affections, willingnes to perfo;me all seruices, & to pay all duties, which belong to those, who are ỳ very Watchmen ouer our States, & the Keepers and Gardians of our peace; nay make vs ready with all cheerfulnes, euen to sacrifice our lines for their safetie. And as wee doe desire the hauing and ỳ continuance of godly Gouernours, so teach vs to make cõscience of liuing holily and righteouslie before thee, knowing that for ỳ transgressions of ỳ people, a Land is subiect to many changes, and that for the subiects sinnes, thou art wont to take away such Gouernours, who iudge the poore in truth, and

and chase away all with their eyes, and to suffer folly to be sette in greate excellencie, and such to be aduaũced to places of authoritie, whose preferment shall make the people to sigh, and euen to hide themselues for feare of oppression.

As therefore wee desire thy fauour in this thing, so grant vs grace, to liue in thy feare assuring our selues, that if we doe wickedly, we shal perish, both we and our Gouernors, thou wilt euen kindle a fire in the gates of our chiefest cities, which shall deuour our palaces, and shall not be quenched. But (O Lord) turne away frõ vs all such heauy iudgements (which yet our great sinnes

haue long since deserued) and still begirt vs with thy fauour, making fast the barres of our gates, setting peace in our borders, and aboue all, continuing & enlarging the passage of thy Gospell, and all for his sake, who is the very life and substance of the Gospell, euen Iesus Christ our sole Sauiour. Amen.

The Pastors sute.

HOly (O Lord) and honourable is that seruice to which it hath bene thy gracious pleasure to depute mee. The matter I am chiefelie to bee busied in, is thine owne Counsel: they be thy Oracles, and the seales of righteousnes.

S. the

the dispensation wherof, thou hast committed to mée. Thou hast made me an Ouerséer of a part of that flocke, which thou didst purchase with thine own most precious blond. Thou hast called me to be a messenger and an interpreter, to declare vnto men their righteousnesse, to watch for their soules, among them to dispose thy secrets, and to pray them euen in Christs stéd to be reconciled vnto thée. What man among all ỹ sons of Adam, is worthy of this honor, & who is sufficient for these things? When as, O most mercifull father, I think vpō the weight of that charge, which thou hast put vppon mee, and consider

againe mine owne weakneſſe and inſufficiencie, who am a man of polluted lips, and euen as a child, vnable to ſpeake the ſecret of thy goſpell as becommeth mée, mée thinks, I may wel cry out with the prophet, VVoe is mee, I am euen vndone, how ſhall I ſtand vpright vnder ſuch a burden? But when I looke backe into my owne conſcience, and finde there a comfortable witneſſe that I haue not thruſt in my ſelfe for a Paſtor, & remember alſo what is regiſtred in thy word, how thou makeſt thy power perfit through weakeneſſe, and chooſeſt the fæble things of the world, for weightie purpoſes, it is a kinde

of enlining to my spirits, and a refreshing to my discouraged and drooping thoughts: and I am thereby emboldened to presse nérer to thy throne of grace: O thou who both callest whom thou pleasest, and makest those able whom thou callest: Be merciful vnto mée (euen with the strength & intention of my desires I most humbly pray thée) make my hart a very treasury of saving knowledge, fill it with soundnesse of iudgement, and with a large measure of spirituall vnderstanding, that I may both hold fast the patterne of wholesome doctrine, & be able to improoue those that say against it: Kindle in my affections

ons

ons a holy zeale, that my whole drift may bee, to take heed to, and to fulfill that Ministrie which I haue receiued. Let my lips preserue knowledge, and let them be as the lippes of the righteous, by which many be fed; giue mee a dore of vttrance, that I may open my mouth boldly, and that my tongue may bee as the finer siluer; that so I may both shew the people their sinnes, and bee able also to minister a word in time to him that is wearie.

And in my preaching (O Lord) vouchsafe mee both diligence and humility: diligence, y I may still be instant, neuer fainting in my mind, either for the final successe of my labors,

or for the opposition of corrupted minds, or for those stormes which sathã raiseth vp against the faithfull dispensing of thy truth: and humilitie also, that I may not seeke mine owne glorie and applause with men, but the bringing in of sheaues into thy barnes, and the gathering of thy Saints into thy fold. For this cause, teach me to take heede of the affectation of wordes, and of seeking to abound with the enticing speech of mans wisedome, chusing rather by the plaine euidence of the spirit, to approoue my selfe to mens consciences in thy sight, then by a vaine blast of wordes, to gaine an opinion of eloquence and learning, before

foꝛe men.

And foꝛ the better furtherance of this great woꝛke, make me carefull to know the ſtate of my flocke, and to harken after their courſes, to obſerue their cariages, to note their opinions, and to find out their eſpeciall ſinnes, that ſo my ſpéeches may be as woꝛds in ſeaſon, euen like apples of gold with pictures of ſiluer.

Make mee wiſe in iudging, ſkilfull in ſeparating the pꝛecious from the vile, bold but yet pittifull and compaſſionate in repꝛoouing, reſolute in thoſe thinges which are meete to bee dꝛged, and farre from yeelding in the ſmalleſt thing which may

strengthen them in euil, and be a stop to their speedy reformation. Let it be euen my whole businesse to seeke that which is lost, and to studie how to bring those out of the snares of the diuell, which are taken by him at his will.

Make my face strong, and my forehead as the Adamant, against their faces, which shal either scorne or withstand thy truth. Let mee make readie my backe for the smiters, and my cheeke for the nippers, and not hide my face from shame and spetting, making no account, no not of life it selfe, so that I may fulfill my course with ioy, and the Ministration which I haue receiued of thee, to

to testifie the gospell of thy grace. Frame me to diligence and painfulnes in my priuate imploiments, in reading, in studie, in meditation & prayer, that I may be a workman not needing to bee ashamed, and that men may see how I goe on, and profit in my calling.

Let my life be a patterne of holinesse to my flocke, let there be no fighting betwixt my behauiour and my doctrine, but grant that my very course and cariage, and ordinary speeches, may sauor of grace, that so I may giue no offence, either to those that depend vpon mee, or to them who desire to haue some occasiõ and matter of reproche.

Make mee also circumspect in my familie, in my wife, children, seruants, ouerseeing the waies of my houshold, knowing how many eyes are cast vpon mee and mine, and how soone (by Sathans teaching) men will make ỹ worst of euery little trespasse. And because (O Lord) the busines of this world are a great withdrawment, and ỹ pretense of caring for posteritie, dooth kill the zeale of many, and leade them into many foolish and noisome lusts; therefore (I beseech thée) suppresse within mée all earthly mindednes, keepe mée from entangling my selfe with the affaires of this life, restraine mee from seeking

seeking vnto my selfe great things, let it bee enough for mee that I haue euen a naile in thy holy place, and a roome among the seruitours of thy Church.

As for those which belong vnto mee, let mee neither be without care (for that were worse then infidelitie, nor yet so taken vp with care, that I should forget my chiefest busines: But let mee assure my selfe that thou wilt bee my GOD, and the God of my seede; and wilt not leaue them destitute of earthly blessings, for whom thou hast prouided an eternall inheritance. With this hope, make me to goe on with cheerefulnesse, doing that

that whereto thou hast called mée, & leauing thée to prouide and care for ỳ residue. Thou, O Lord, knowest the desires of my soule, thou best vnderstandest what things are fittest for me in respect of that great calling to which thou hast ordained mee, & what I most stand in neede of; Supply mee, I beseech thée, out of thy fulnes, and crowne my labors in the Ministrie, with the conuersion of such soules, as are ordained vnto life, and that for thy sons sake, who is the chiefe Shepheard: to whom let my soule and spirit, giue honour, glory, and praise, now and for euer. Amen.

[Reader

[Reader, let mee signifie to thee by the way, that I did not pen this prayer out of an opinion, that any of my brethren needed a direction, or wanted skill, to do their own message to the Lord, but for an exercise of meditation for my selfe; whereof notwithstanding, my fellow-labourers may make this vse, to be remembred heereby of the weight of their calling, & of the many graces appertayning thereunto. The Lord make vs all both faithfull and profitable.]

The

The prayer of the flocke, for their faithful Shepheard.

O How gracious hast thou bæne vnto vs (most bountifull God) in giuing vs a Pastor after thine own hart, able & willing to fæd vs with knowledge and with vnderstanding, and to reueale vnto vs faithfully thy whole counsell; one who hath skill to resolue vs in our doubts, to comfort vs in our perplexities, to recall our wandrings, to instruct our ignorances, and to goe before vs as a guide in the way that leadeth vnto peace. Surely, thou hast not so dealt with euery place, neither is there any desert in vs, for which thou shouldest afford vs such a fauor.

fauor. If thou hadst still left vs in our natural darknes, & hadst suffered vs to be perpetuallie plunged into that region of the shadow of death, in which we sate of our selues, it had beene but iustice in thée, it was euen frée to thée to haue finally forsaken vs. O Lord, make vs thankfull, and quicken vs vp, that wee may euen fill our mouthes with the praises of thy name, who hast caused the light of thy gospel, thus to rise among vs, & to shine vnto vs for our comfort. O make vs carefull to walk while we haue light, that wee may be the children of light, & to beware how we receiue thy grace in vaine, or neglect so great saluation.

Let

Let vs euer remember, that to whom much is giuen, of them there will bee much required and that our sinne will be greater, and our condemnation the more heauie, if wee make not the right vse of this thy mercy. And concerning ỳ man, whom thou hast made a watchman ouer our soules, we beseech thee to enlarge his hart, to encrease his gifts, and to endue him yet, with a fuller measure of thy graces. Giue him the spirit & zeale of Paule, that he may with all boldnesse of speech deale vnto vs thy gospell, and publish euen the secret thereof for the edifying of our soules. Make him mightie in ỳ Scriptures, like

Apollos,

Apollos, that by the power thereof hee may both convict our consciences, and stop the mouthes of all gain-sayers.

Vouchsafe him the word of wisedom and knowledge, that hee may rightly iudge of our estates, and vnderstand what things are most expedient, and fitting for vs, & so may speake to our consciences, finding vs out in our speciall sinnes, and guiding vs in those holy courses frō which we haue chiefely gone astray. Let his words be like goads, pricking our harts that wee may not be hardened through the deceitfulnesse of sinne: let them be as fastened nailes, not soone forgotten, but fixed in our inward parts.

that

that they may be euer readie at hand, as counsellors to direct vs in the way which wee must chuse. Make him stable and constant in the best courses, that hee may not bee as a reed shaken with the winde, but as a firme foundation, that by his perseuerance in good, our harts may the better bee established. And wee beseech thee, O Christ, who holdest the starres (the Angels of thy Churches) in thy right hand, that thou wouldest be pleased to protect him, from vnreasonable and euill men, and from the wrongs and iniuries of all the wicked enemies of thy blessed truth. Doubtlesse Elymas will not cease to peruert the

the ſtrait waies of the Lord, and Alexander will withſtand his preaching ſore, and men of corrupt minds, will reſiſt the truth with all their power: Therfore make thou the weapons of his warfare mightie through thée to caſt downe holds, and bleſſe the labours of his Miniſtrie, to the calling and converting of thoſe which are ordained vnto life.

Bend our hearts to yéelde obedience to thy word ſpoken by his mouth, that we may receiue it, not as the word of a man, but as it is indeede, thy word: and make it alſo effectuall in vs, that we may not bee onely profeſſors and hearers of thy will, but doers, and practi-

prꝛacticers and continuall performers of ẏ same. And teach vs to reuerence him (wee beseech thee) and to haue him in singular loue for his wozkes sake, ministring vnto him chearefully with our goods, knowing ẏ it is a small thing for him to reape our carnall things, who soweth amongst vs spirituall commodities. In al our prꝛayers make vs mindfull of him without ceasing, that his studies may be directed, his endeauours guided, and his labours in thy wozke blessed, to the glozie of thy Name, & to the saluation both of him, and of vs which heare him; all which wee craue of thee with all earnestnesse and humility,

humilitie, for thy déere sonnes sake, who hath ordained Pastors and Teachers for the collection of his Saints, and who is the supreame and soueraign Bishoppe of all our soules, to whom be praise without ceasing now and for euermore. Amen.

The Students prayer.

O Thou the Father of Lights, frō whom cōmeth downe euery good and perfit giuing; it is by thy holy prouidence, that I am héere placed in the Schooles of the Prophets, to be trained vp in the knowledge of good letters, and it is thy goodnesse onelie which must giue a blessing to my

my labours, otherwise all my studies and vndertakings will be in vaine. To thée therefore do I make my prayer, to thee (O Lord) doe I lift vp my soule: Thou giuest sharpnesse of wit, knowledge and discretion are thy bestowings, thou art the enlightner of the mind, thou makest to apprehend those things, which ỹ shallownesse of nature, of it selfe is vnable to conceiue. I beséech thée therefore, euen for his sake who is thy vvisedom, whom thou didst possesse in the beginning of thy way, he being before thy workes of old, that thou wouldst vouchsafe to furnish mee with such a competencie of gifts, as thou in the depth of thy wisedom knowest to be cõue-

nient for mee. Order my desires, direct my choise, season & sanctifie my heart, that I may conet the best gifts, & that my studies may not be led & caried by a vain affectation of knowledge, and curious inquiry into hidden sciences, for ostentations sake, that so I may purchase admiration & credite, for acutenes and learning before men, but that I may aime at the publique good, how I may bring glory to thy name, and comfort to my soule, by ỹ promoting of ỹ commõ benefit of humane societie. And because Authors are infinite, and much reading is a wearinesse to the flesh, and will soone cause distraction, and bredc rather

rather variette of endlesse and vnprofitable questions, then any soundnesse of knowledge. For this cause, I beseech thée so to direct mee, that I may wisely discerne whom to follow, and whom to auoide, and may cõstantly apply my selfe to that course, by which I may best attain to my desired end. Preserue thou mee also from the poison of vnsound opinions, and from the sowre leauen of all erroneous fancies: and for that end, teach mée not to leane to mine owne wisedome, or to trust to anie sufficiencie of mine owne, for the discerning of things that differ: but grant that I may giue vp my selfe to bee guided by

by thy ſpirit, which is the alone teacher of that way which we muſt chuſe. And ſéeing (O Lord) thy holy word, which thou thy ſelfe haſt inſpired, is the treaſury of all true knowledge, where onely that wiſedome is to be found, whoſe fruite is better then gold, and the reuenewes whereof doe far excéed the fineſt ſiluer; therfore, make me a diligent and a buſie ſearcher of that ſacred booke, that it may bee familiar vnto mée, and dwell plentiouſly in my inward parts, and that ſo I may féele the ſwéetneſſe of it in my ſoule. The times alſo, O moſt gracious father, béeing ſo full of perill, and ſo abounding with many dangerous

allurements vnto euill, partly by wicked company, & partlie by vaine delights, I am an earnest petitioner to thy goodnesse, to make me warie and circumspect for the preventing of these creeping & bewitching mischieues. Giue me wisedom to make choise of the societie of those, by whose sobrietie, and grauitie, and good example, I may bee bettered, and to haue an eye to those who are vpright in their way, striuing to tread in their steppes, and to be a follower of their courses.

Cause mee to bee alwaies euen afraid of my selfe in the vse of delights, knowing how hard a thing it is not to exceed, and how soone a mans affecti-

ons

ons shall be ensnared. Let my care therfore be, to find means rather for redeeming, then for passing away my precious time, my thoughts beeing still busied vppon the long iourney which I haue to goe, before I can come vnto due perfection.

In other things also, O good God, guide mee by thy holie hand, that I may keep my selfe within ỹ lists of Christianitie. being modest in apparrel, moderate in diet, chaste & temperate in speech, sober in fashion and my ordinary deportment; respective to my superiours, amiable to my equals, without pride and insolencie towards those that are belowe mee,

curteous and affable, and yet without vanitie and popularitie, towards all. Among all, let mee be steady in my courses, both of scholasticall exercise for the polishing of the mind, and of diuine & spiritual implopments, for the adorning and garnishing of the soule: that as I grow in yéres and standing, so I may also thriue in knowledge & in grace, and that in Iesus Christ, in whom only I erspect the granting of my requests, who breath vpon me with his spirit, making my soule forward and willing to depend vppon thée, and to return vnto thée, all due praise and glory, world without end. So be it.

The

The person intending mariage, may be thus directed.

MAriage, O Lord, is thine own holy and sacred ordinance: euen before our grandfather Adam had sinned against thee, and thereby depriued himselfe, and all his posteritie of that happines in which thou hadst at first created him. Thou sawest in thy wisedome, that it was not fitte for mankind to be alone. Vpon this, it was thy pleasure to appoint this blessed knot, yea and thy selfe also to bee as a principall Agent, in the first conioyning it. To this estate, thou hast annexed great prerogatiues,

rogatiues, as a meanes of much good and comfort vnto man. Béeing therefore by thée in thy good prouidence, called to the linking of my selfe into this wedlock band, I embolden my soule, by those promises which thou hast made of hearing those suters which come vnto thée in Christs name, to cast downe my selfe héere before thee, and to intreat thy gracious direction in this waighty enterprise.

Sanctifie my heart (I beséech thée) and bring my affections into a holy temper, that I may neither like a brute beast be led by mine owne vnbridled lusts; neither yet may, like one that mindeth onelie earthly

earthly things, dote onelie or chiefely vpon worldly wealth: but that my main desire & drift may be to find out such a yoke fellow, by whose sweet societie I may be furthered vnto godlinesse, & helped onward in my voiage towards heaven. For this end, make me, O lord, diligent & circúspect before hand, carefull to vse the aduise and counsel of my christian friends, fearful of my selfe, least affection shold preuaile in me before iudgement, feruent in prayer vnto thée, by whō al things are disposed, & to whō the harts of all men are directly knowne. Restraine in me all violence of passiō, al rashnes of affection, ỹ I may not suddenly be ensnared with

with outward beautie, or bewitched with the glorious shewes of parentage or of portion; but that still my desire may be after the hidde man of the hart, and after those spirituall ornaments, without which the greatest among the sonnes of men are but vile and base in thy sight.

Make me to be euen precise in the obseruing of all conuenient circumstances; such as are the consent of those which haue any interest in me by thy word, a reuerent betrothing, and such like, still caring to follow those things which are of good report. And when I shall by thy prouidence bee brought to the sight and knowledge

ledge of that party which thou hast appointed for me, O then knit our soules together in a neuer to bee broken league of holy loue; that so wee may in a gracious manner be a ioy and delight either to other, & may euen studie, betwirt that and our mariage day, so to informe our selues with each others disposition, & with those duties which are appertaining to the maried life, that our vnion being begunne in thy feare, may be cõtinually blessed with thy fauour, & so all may be to the glory of thy glorious name, to our mutuall comfort and building vp in grace, and to the good example of those which shal behold our course, through

Jesus Christ. Amen.

The maried persons their ioynt request vnto God.

THOV (O most blessed God) didst first ordaine the maried state, and it is thy prouidence, by which we which were two, are now made one flesh, hauing mutually resigned our selues either to other, by our entrance into this holy league. It is the desire of our soules, to liue together to thy glory, and to the comfort and contentment each of other. This wee cannot doe without thée (for of our selues besides sin we can doe nothing); vnto thée therefore do we commend

our most earnest and humble
sute, that it may please thée so
to besprinkle our soules with ỳ
deaw of thy grace, that from
thence may spring a plentifull
increase of sobriety, of righte-
ousnes, and of holinesse in our
liues. Allay in vs all sensuall &
brutish loue, purifying & sanc-
tifying our affections one to-
wards another, ỳ wee may in
nothing dishonor this honora-
ble state, nor pollute the bed of
mariage, which thou thy selfe
in thy word hast called vndefi-
led: but may vse this thine or-
dinance in ỳ holy sort, ỳ carnal
lusts may be slaked & subdued,
not increased or inflamed ther-
by. Endue vs with a godly care
to acquaint our selues with thy

blessed

blessed word, that by it wee may knowe and vnderstand what dutie is required at our hands; what authoritie tempered with loue and cõpassion, and freed from all bitternes, is cõmitted to the husband; what obedience, & submission with reuerence is commended to the wife; what faithfulnes in matrimoniall duties either to other is enioyned; what prouidence and care is expected of the man, & what assistance and helpe of the woman.

And when wee knowe and haue learned these thinges, grant that it may be our study to practice them, that so the husband may be as a faithfull guide to his wife, and the wife

a crowne

a crowne and credite to her husband. Make vs wise to obserue ỹ natures & dispositions one of another, that in all lawfull things, the one may seeke to please and content ỹ other: the one may knowe how to beare with, and to forbeare the other, not winking at anie euill in one another, but discretly chusing the fittest opportunities for mutuall admonishing, without all shewes of tyrannie in ỹ one, or of presumption in the other. Open our harts, that we may faithfully and cheerefully communicate, one to the other, that sweetnesse which wee finde in heauenly things, that so wee may go hand in hand towards heauen,

heauen, & that our chiefe loue & delight either in other, may bee grounded vppon the hope wee haue that wee are heires together of the grace of life. In our familie linke vs together in one common care to ouerſée the waies of our houſhold, to ſéek the promoting and aduancing of thy kingdome, the good inſtruction & educatiõ of our children and ſeruants. Finally, O lord, ſo vnite and combine vs together in fidelitie of affection, that wee may euen deuote our ſelues to the procuring of the preſent and eternall good one of another; that ſo liuing héere comfortably, we may raigne with thee perpetually, in that thy kingdome,

dome, which the blood of thy sonne hath prepared for those that loue and feare thy name: vnto which kingdom, O lord, reserue vs, euen for thy sons sake, and for thy mercies sake. Amen.

A Direction for him vvhom God hath made a Father or Gouernour of a familie.

I Bow the knees of my heart heere before thy throne of glorie (O almightie and euerliuing GOD) not presuming vpon my selfe, but grounding my hope of beeing heard, vpon those rich and gracious promises which thou hast made vnto vs in thy best beloued son.

In him I beſéech thée, to affoꝛd mee thy grace, and to ſupply me with ſuch ſpiritual helps, as are néedfull foꝛ this degrée and place to which thou haſt appointed me. Thou haſt made me the guide and foundation of a familie, thou haſt furniſhed mee with childꝛen, and giuen me ſeruants to bee oꝛdered and commaunded by mée: Wherein thou haſt not onely called me, to be a pꝛouider foꝛ their bodies, that by them, and by their paines and outward thꝛiuing, I might receiue to my ſelf an outward benefit, but to be euen a watchman foꝛ their ſoules, that as much as in me is, I may win them vnto thée.

O Lord, as thou hast called me to this seruice, so giue me both conscience and ability to discharge it. Teach mee to looke vpō Abraham, the father of the faithfull, and to learn of him, to cōmaund my sonnes and my houshold, to kéep thy way, & to resolue with Iosua, that whatsoeuer others doe, yet I and my house will serue the Lord. To this end, make mee carefull in the vse of all good meanes, in bringing my company with me on thy Sabaoths, to the publique Ministry, in the steady and constant vsing of priuate exercises, as praying, reading, & such like, in ouersēing their waies, in admonishing the vnruly, in incou-

encouraging the forward, in quitting my house of those which hate to be reformed, and in shewing my selfe a pattern and an example of holinesse vnto them. Touching my children in particular, remember mee, I pray thee, to make conscience of bringing them vp in thy feare, in the knowledge and vnderstanding of thy word, in all sobriety and comelinesse of behaviour, and in some profitable course, by which they may after liue to the seruice either of ỹ Church or Common-wealth.

Let me be wise to suppresse euill in them whiles it is yet young, chastening them betimes; but yet with taking

heede

hárde, to kéepe a middle course betwixt two extreamities, of too much indulgence, which might embolden them to sin, and of too much seueritie, which might prouoke them to wrath, and driue them to some desperat inconuenience.

And, O Lord, blesse those vnto mee which thou hast giuen mée, season them with grace, & plant in them a loue and taste of the best thinges, kéepe them from the dangerous corruptiõs of these leperous times, grant that vertue may growe vp in them with their yéeres, ỳ as the world is increased by their number, so by them there may bee an addition to thy Church.

Con

Concerning my seruants also, let it be my desire to sort my selfe with such as fear thy name, knowing that mine affaires shall succeed ỹ better for their sakes: And for the ordering of them, teach mee wisedome, to keepe them from idlenesse, by a diligent, but yet not too grieuous and cruell imploying them: giue mee a respect of equitie, in rewarding them according to their paines, neuer abridging the labourer of his deserued hire: giue me mercy also, that in their sicknesses & infirmities I may regard them as my sonnes, and bee as willing to supply them with necessaries, as if my selfe sustained their encom-

encombrances. These duties, O Lord, as thy word hath reuealed them vnto my soule, so doe thou vouchsafe to engraue them in my heart, and to make mee a conscionable performer of them in my course, that so I may haue (like the beleeuers of old) a church in mine house: So, Lord, shall I be a credit to my profession, and my account also at the great day of reckoning shall be comfortable: to which day (O good Father) I beseech thee) to prepare mee, that after my few daies spent in this earthly household, I may liue for euer with thee in thy heauenly family, through Iesus Christ my blessed Lord and Sauiour. Amen.

The

The sonnes or daughters petition in respect of Parents.

GReat is the honour (O Lord) which by thy pure and vndefiled Word, is due from children to their parents: great blessings hast thou promised to those which make cõscience to performe it: & fearefull and heauy are the curses threatned against those that doe neglect it. O therefore beget in me, I beseech thee, a holy care, both to knowe & to practise that gracious dutie, which is required of mee in this behalfe. Draw me into the serious consideration of those many bonds of obedience and thank-

thankfulnesse, by which I am tied vnto my parents; of the louing affection which they haue euer carried towards me; of the care and paines which they haue taken, in the bringing of me vp vntill now; what were the sorrowes of my mother, in her first cõceiuing me; what anguish and paines she sustaind in bringing me forth; what labours and watchings she hath since endured, in cherishing and attending my infants estate: Wretched were I if these things shold euer bee by me committed to forgetfulnes, or if I should but slightlie remember these many kindnesses. Make mee willing (O Lorde) to returne faithfulnes

fulnesse and dutie, for so much loue: Giue me a tractable and a yéelding heart, that I may chéerefully and with delight submit my selfe vnto them, to performe their appointments, in all thinges which may bee done without the manifest breach of thy reuealed will. And, O good Father, so direct them with thy holy spirit, that they may neuer impose ought vpon me, but that which shall be right in thine eyes, and for thy glory, in the good & comfort of mée thy seruant; that they may not tyrannously abuse that authoritie which thou hast giuen them in respect of mée: Or, if they shal be too rigorous or too seuere vnto me, yet kéep

mée

mée (I humbly intreate thée) from repining, vouchsafe mée patience & méeknesse of spirit, that I may neuer thinke, or speake, or doe ought, that may so much as sauour of cõtempt, or rebellion against them: And when they shal (as, O Lord, aboue all things, open their hearts and their mouthes that way) giue wholesome & godly admonitions to mee, how to feare thée, and by what means to kéepe my selfe vnspotted of the world, then affoorde me, O most mercifull God, an attentiue and an obedient eare, that I may lay vp al such gracious instructions in my heart, and may reioyce and make glad their soules, by my religious

conformitie to their precepts. Withall, O Lord) cause mée in gesture and ordinary behauiour, to vse all reuerence to their persons, and to take héede of blasing their infirmities, or of despising their age; and if it shold please thée to lay want and pouerty vpō them, let it be my care to be a help & comfort to them, & to make prouisiō by al good means to sustain them, knowing ỳ I am neuer able, by all I can do to make them a full and complete requitall: Furthermore also I pray thée, to quicken mee to the dutie of prayer on their behalfe. Lengthen their dayes to thy glorie, let thy graces grow & increase in them with their yéeres, perfit

fit in them, what good soeuer thou hast begun, and make me carefull, euer to giue them that contentment in thée, that I may neuer iustly make heauie their harts, or bring their gray heads with sorrow to ẏ graue. O thou, by whose good spirit it is that I haue thus prayed, vouchsafe my sutes a gracious entrance into thy most holie and glorious presence, & heare them in him, who in the daies of his flesh, was a most exact patterne as of all holy duties, so of child-like obedience vnto Parents, euen Iesus Christ thy eternall sonne, the alone hope of the saluation of my soule. Amen.

The seruaunts supplication in respect of his place.

THy prouidence, O Lord, and thy wisdome, doe wonderfully appeare by thy disposing all things in an exact and certain order. Some thou hast ordained to rule, and some to obey: some ỹ hast entrusted with the gouernment of kingdoms, some with the ordering of priuate families: It is thy pleasure to lift vp some to bee commaunders and masters of others, and to keepe some in a lower rank, to be seruants vnto others: All are appointed by thée, in some set course of life to serue thée, & thou respectest dutie, & prouidest for thy glory out

out of the moſt inferiour, as well as from thoſe of higheſt degrée. And mée, O gracious GOD, amongſt others, haſt thou reached vnto, by that thy gouerning ſpirit, wherby moſt ſwéetly ỹ directeſt all thinges: and héere thou haſt called mée to the condition of a ſeruant in this family. Let me not murmure, I pray thee, that I am not aduaunced (as others) to a higher ſtate, but remember me of my ſmall deſerts, who cannot challenge at thy hands ſo much as a place to breathe in vpon earth. O let me think me happy, who haue libertie, though in a lowe eſtate, to learn to knowe thee, & to be brought out of the baſe bondage of my

nature vnto Satan, to be thy freeman, and a partaker of the glorious libertie of thy children.

And concerning the dutie belonging to my place, teach mee to account my Maister worthy of all honour, and to behaue my selfe with al respect vnto his person, knowing that euen hee, in regard of his gouernment, beareth the image of thy soueraigntie; and that the contempt against him, doth reach so high, to become a contempt against thy Maiestie.

Enable mée to the shewing of al faithfulnes and diligence; make mee carefull to please in all things, to beware of murmu-

murmuring, and answering againe when I am reproued, to flie false bood and picking as a Serpent, to abhorre all eye-seruice and men-pleasing.

Let it be euer in my heart, that whereseoeuer I am, I am still in thy sight, that so the consideration of thy beholding mee, may be a spur vnto fidelitie, and a restraint from all sloth and vntrusty cariage in my businesses.

Make the credite of Religion precious vnto mée, that so by my truth and vprightnesse in my course, I may adorne the gospell, and may neuer giue iust cause to make thy holie and glorious Name

which

which I profesſe, to bee euill ſpoken of. And, O Lord, inaſmuch as thou haſt the harts of all men in thy hands, turne the hart of my maſter towards me, that he may deale louingly and mercifully with mée; and not with my body onelie, but eſpecially with my ſoule, teaching mée in thoſe thinges wherein I am ignorant, and admoniſhing mee there where I goe aſtray: To me alſo giue a mild ſpirit, and pliable diſpoſition, that I may liſten gladly to the words of inſtruction, and may reioyce to liue where the meanes is vſed to conuert and winne my ſoule to thy kingdome. And though it ſhold ſo fall out for my triall, that

that my Maſter ſhold be more froward, and hard to pleaſe, more ſtrait towards mee, and more without reſpect of mee then is fit: yet, O Lord, let not this make mee to remit ought of my dutie, but grant mee to remember, that whatſoeuer I ſhall doe in ſlugleneſſe of hart, as vnto thée, the ſame I ſhall receiue of thée, yea with an infinite recompence, euen a reward of inheritance, in thy kingdome. O heare mée thy poore vnworthy ſeruant, not for my owne ſake (for my beſt deſert is the depth of Hell) but for his ſake, who to frée me from the ſlauery of the diuell, tooke on him the forme of a ſeruaunt, euen Ieſus Chriſt,

who is now highly exalted, to raigne with thée, and thine eternall spirit, one onely God, throughout all generations for euer. Amen.

The prayer of the aged.

THou (O Lorde) art the Ancient of daies, and frō euerlasting to euerlasting, thou art GOD; thou wast yesterday, and to day, thy yeeres faile not, but thou art the same for euer: Thou countest heauen with thy span, and comprehendest the dust of the earth in a measure; thou disposest the times, and thou determinest each mans dayes, the number of his moneths is with thée; thou appointest his bounds,

bounds, to which he shal come, and beyond which hee cannot passe. It hath pleased thée, to draw out the thred of my life, further then thou hast many others, & hast granted me to fill vp ỹ tale of many yéers. Thou mightest haue turned mee to my dust long agone, yea thou mightest haue stopped my breath, as sone as I first receiued it, and haue presentlie condemned mee to euerlasting chains, there to be kept vnto ỹ last day. O make me thankful for thy goodnes, who hast vouchsafed to multiply my dates vpõ this earth: and ỹ not simply, O lord, because I haue liued so long (for what can long life auail if I lose my soule?) but because I

I haue had so long a time of repentance, and haue so plentifully enioyed the good meanes of knowing thée in Christ.

Forgiue vnto me (notwithstãding) my great neglect, and passe by the infinite vanities and offences of my youth. I confesse, O Lord, that I haue not so carefully taken the opportunities which thou hast giuen me, nor attained to that measure of knowledge & of repentance, which I might haue done, the time of my life considered; neither hath my growth in grace béene answerable to so many helps which thy great mercy hath afforded mee: so that when I looke backe into the dates that are past, and consider

consider how much time hath béene consumed in carnall cõtentments appertaining to the body, and how small a portion hath bin spent in spiritual things belonging to the soule, and doe read in the records of my conscience, the many slips yea grosse faults, which I am guiltie of, I am euen ashamed and confounded in my selfe; neither cã I say ought for my selfe, but euen with manie sighes and sobbes of soule cry out vnto thée, O remember not the sinnes of my youth, nor my rebellions, but according to thy kindnes remember thou mee, euen for thy goodnes sake, O Lord. And I beseech thée, make mee yet more

more humble, and more vile in mine owne sight, for these my long since cõmitted euils, that so my repentance may be more vnfained, and my longing for thy mercy in Iesus Christ, the more strong and vehement.

And now (Lord) withall I beseech thée, together with the increase of yéeres, giue me an increase of faith, & an increase of stedfast assurance of thy loue. Let not thy graces in mee, wither with mine age, or my zeale for thy glory, cole, with that decay of bodily heat, which accompanieth this my declining time: But make mee, as those trées which be planted in thy house, and flourish

flourish in thy courts, which in their age doe bring forth fruite, and are then fatte and flourishing; that now chiefely I may be fruitfull in all good workes, knowing that vnlesse my age bee found in the way of righteousnesse, it cannot be vnto mee a crowne of glorie. Let mee be a patterne of grace and godlines vnto those that are young; cause mée, by soundnes in the faith, and by a sober, honest, and discréet behauior, to be a teacher to them of good things. And estrange my mind more and more from worldly things, suffer mee not to delude my selfe with a vain hope of liuing yet a little and a litle while, but let me, like Paul, vse

die euery day, and be a continuall prouider for my last departure: which time when it shall come, as I knowe it cannot be farre hence, O I beseech thée do not then forsake mee, but so stablish mee with thy frée spirit, and fill my hart with the ioyfull feeling of thy mercie in the pardon of my sinnes, that I may sleepe in peace, and may comfortablie yeeld backe my soule into thy hands which gauest it me; and that for Iesus Christ, who is my life, and with whō I desire and hope and pray to appeare in glory, at the day of his great appearance, and then for this vile body, to receiue a more glorious body, like to his own, clothed

clothed with immortality, and everlastingly freed from corruption. Amen.

The prayer of youth.

GReat is thy mercy, O Lorde, in that thou hast vouchsafed to all humbled sinners, libertie of accesse into thy glorious presence, and promise also of successe in those things which they shall craue of thée in the name of Christ. Teach mee, I beséech thée, to take comfort in this freedome, and to be an often and an ordinarie enter vnto thy Maiestie. And that so much the rather, O lord, because of the danger of these wicked and infecting times, & of the aptnesse which is

is in mee, now in my tender yéeres especially, to fall euen into the greatest sinnes. Heere therefore doe I prostrate my self before thy throne of glory, humbly beséeching thée, to season my hart with thy heauenly grace, and to settle in me a desire to feare thée, and to walke in holinesse before thee, aboue all things.

Suppresse the rebellion and pride of my nature, bring my vnruly affections into order, subdue those lusts which the heate of youth enkindleth in mée. Frame mée to the respective entertainement of their godly aduise, who are able to instruct mee. Make mee to bee euen feare-

full of my selfe, and iealous ouer those waies which my owne hart most affects, & verie warie and circumspect with whom I doe conuerse. Teach mee to remember thée my Creator now in my youth, and to resolue to consecrate these my fresh and grèen yèers to thy glorie; to learn betimes to stand in awe of thy iudgements, and to make conscience of euery little sinne, knowing the deceitfulnesse thereof, how it will ensnare by degrées, and how hard it will be hèereafter to reforme those euils, which are growne strong and mightie by continuance.

And to the end, I may both direct

direct and redresse my waies the better, oh let me take heede vnto them by thy word, let that be my counsellor to instruct me, thy spirit also secretly informing me in the way that I shall chuse. Plant in mee obedience to my Gouernors, and a care of shewing all due reuerence to those which in age or in authoritie are before me.

Rote out of mee all selfe-loue, all good opinion of my selfe, all pride and hautines of spirit, all stoutnes & stubbornesse of disposition, all affectation of the follies and vanities of the times, all wantonnesse of thought, all vncleannesse either of speech or behauiour; all which be the common sicknesses

nesses of our younger dayes, from none of which I am able to say, My hart is cleane: and so crucifie my flesh with the lusts thereof, that I may seele with growth in yeers, a going on in grace, & a daily decaying of my in-breede wickednesse, together with a proceeding on vnto full holinesse in thy feare. Be mercifull, O Lorde, vnto mee in this, and in all other thinges, which thy wisedome knoweth to be conuenient, for thy blessed sonnes sake, Jesus Christ, vpon whose onely intercession I depend. So be it.

A prayer for the whole State.

EXtraordinarie, O Lord, haue thy fauours béen vnto this kingdome. When we recount our long continued peace, our victories, our plentie, our comfort by religious and prudent Gouernours: especially, the glorious light of thy gospell, which hath shined amongst vs, our frédome from the miserable bondage of Romish and Antichristian tyrannie: wé must néedes say, that thou hast not dealt so with euery Nation. Indeede the cry of our sinnes is great, the very heauens may blush to loke vpon vs, and the earth is

is wearie to beare our grosse, our shamelesse, our presumptuous euils: Thou thy selfe, O patient God, art pressed vnder vs, as a cart is pressed that is full of sheaues: Long hast thou waited for our repentance, and often hast thou vrged vs by ỹ Ministers of thy word, to breake of our sinnes, and euen besought vs by them to bee reconciled vnto thee. But we haue hated to be reformed, we haue cast thy word behind vs, thou hast stretched out thy hand, & we would not regard; we haue despised and mocked thy messengers, our hearts within vs haue béene folly set to doe euill. Mercie hath béen offered, wée haue not esteemed

med it: iudgement hath beene threatned, we haue not feared it: the very triall of our countenances testifieth against vs, we declare our sins as Sodom we hide them not; all manner of foule enormities do march openly and confidently and without feare in our streetes. How iustly mightest thou poure out euen the vials of thy wrath vpon vs, making vs to be a detestatiõ, & a curse and an astonishment, and a reproche to other Nations, forcing vs to wring out and to drinke the very dregges of that mixt wine of thy fierce and terrible indignation. If thou shouldest bring an vtter dissolation & desolation vpon our

our State, making our enemies to ride ouer our heads, to clime aboue vs vpon hie, and vs to come downe beneath belowe: If thou shouldest take away from vs the Iudge and the Prophet, the honourable and the Counseller, and appoint children to bee our Princes: If thou shouldest make heaps of our Cities, and leaue our Townes without inhabitants; If thou shouldst at once quench the light of thy blessed word, and giue vs ouer to the seruice of dumbe idols, and our soules to be swallowed vp in the darknesse of popish ignorance and superstition; if thou shouldest make vs by thy iudgements, a prouerbe

and a spectacle to the whole world, it were no other then wée haue deserued; nay, it is thy great mercie, that these things, and more heauie then these, haue not already ouertaken vs. But, O Lord, be merciful to our sinnes, for thy names sake: O thou which art the God of grace, looke graciously vpon vs in the Mediator of grace, Christ Iesus. Wée haue nothing to plead, but his merite, nothing can wash away the foulenesse of our sinnes, but his most precious bloud; Make (wée pray thée) our hearts to mourne within vs, both for our owne personall sinnes, and for all the abominations which are done

in

in the midst of the Land: Oh that we might turne vnto thée with all our hart, with fasting, with weeping, and with sorrowing; Oh that we could sée the thinges that belong vnto our peace; and might euerie man turne from his euil way, and from the wickednesse that is in his hand, and make his waies and his workes good. Let it be thy good pleasure (we hũbly beseech thée) to continue and to enlarge thy wonted fauours towards vs; Stablish this our peaceable gouernment, by a perpetuall and vnchangeable decree. Compasse in this Iland, with thy fauor, as with a shield; Let neuer thine and our aduersaries, roare in

the midst of thy congregation, or set vppe their banners as signes of victory and conquest ouer vs. Aboue all, O Lord, vouchsafe the comfort of thy Gospell, and the libertie of thy blessed truth: Grant that that may still be faithfully and soundly preached in our Churches. Oh remoue not our candlestick, though our falling from our first loue, and the vniuersall slaking of our zeale, hath deserued it. Lengthen out the vse of it (wee intreate thee) euen so long as the Sun and Moone endureth, that by it those that are yet vnborn, and shall come out of our Loines, may be guided and directed in the way of peace. And to this end,

end, wée are most humble and instant suters to thy Maiestie, euen to thée by whom Kings raigne, and whose dominion & soueraigntie reacheth ouer all; that thou wouldest multiplie thy blessings vpon thy King, euen thine annointed (King Iames) whose head thou hast lifted vp aboue others, and into whose handes thou hast committed the reanes of these vnited kingdoms. O Lorde, when we remember the dayes by-past, euen the dayes of our feare, how that after the death of our late renowned Queen, we looked for nothing but confusion, supposing that ỹ times of our peace must néeds haue died with her, and haue euen

beene buried in her graue, and consider withall, how thou then, without any so much as mouing of a sword, or colour of commotion, placedst in her throne a King of the same roiall blood, and of the same loue and affection to thy holy truth, vnder whose shadow, wee inioy all the accustomed comforts of our ancient peace, we are like to them that dreame, we are euen striken w̄ astonishment; so farre haue all things gone beyond our hopes, and exceeded our expectations. O pardon our great vngratefulnesse, that passe ouer thy mercies so superficially, and doe so seldome and so sleightly meditate vpon thy kindnesse.

Let

Let not our vnthankefulnesse turne away thy intended blessinges from vs; stablish his throne (we beseech thée) let his soule be bound in the bundle of life with thée, and cast out the soule of his enemies, as out of the middle of a sling. As thou hast preuented him with liberall blessings, and set a crowne of pure gold vpon his head: so let his glory bee great in thy saluation, and make him glad with the ioy of thy countenance. Goe on to giue him thy iudgements, that the righteous may flourish in his dayes, and that he may iudge the poore of the people, and saue the children of the needie, and subdue the oppressor: Let

him not want a man of his owne line, to sit vpon his seat: but continue the kingdome in his posteritie, vntill the time in which all earthly kingdoms must bee determined. And as thou hast made his Quéen like a fruitfull vine on the sides of his house, and a ioyfull mother of many royall plants: so wée pray thée lay vpon her much dignitie and honour; and blesse them both out of Zion, so that they may sée the wealth of Ierusalem all their daies.

Let their children bee as chosen shafts in thy quiuer, make them as ỹ plants growing vp in their youth, and as the corner stones, grauen after the similitude of a palace.

Chiefely

Chiefely we beſeech thee to powre out a large meaſure of thy bleſſings vpon the young Prince Henrie: enrich him with all princely vertues; water him ſo with thy heauenly deaw, that knowledge of thy truth, zeale for thy glorie, loue to thy Church, perfite hatred of Popiſh Idolatrie may in him grow vp with his yeeres, that ſo hee may alſo in his appointed time become another inſtrument vnder thee, for the further enlargement of thy goſpell, and the proſperitie & happines of theſe Realmes. Alwaies affoord thy gracious preſence to thoſe honourable Lords of his Maieſties Councell: be thou the Preſident at

their Table, direct their consultations, sanctifie their policies, order their purposes, and guide all their courses to such conclusions as may bee most for thy glory, the honour of the King, and the peace of the State, and the comfort of thy chosen. Bless all the Iudges, Sages, and Magistrates of the State, make them as hiding places frō the wind, and as a refuge for the tempest for the oppressed; cause them euer to remember that they are thy Ministers for the peoples wealth, and that they execute not the iudgments of man but of the Lord; and that although thou hast honoured them with thine owne name, calling them gods, yet they shal die as men,

and fall like others: that so iudgement may not be turned into gall, nor the fruit of righteousnes into wormewood, but that iustice may bee executed truly & vprightly in the gates, & all things may be to ỹ praise of them that do wel, and to the punishment of those that are workers of iniquitie. Neither may we, O Lord, forget those whō ỹ hast put in the seruice of thy church, to feed ỹ flock which dependeth on them, to rule them and to goe in & out before them, & to labour in the word and in doctrine. Thou, O Christ, art the chiefe Shepheard and Bishoppe of our soules, thou art the Lord of the harueſt, build vp (we beſeech

seech thée) the breaches of thy Church, make the righteousnesse thereof to breake forth (yet more) as the light, & the saluation thereof as a burning lampe. Continue the standing and encrease the number of those seeing watchmen, whom thou hast placed vpō the walls of Ierusalem; stir them vp that they cease not, day nor night, working the work with which thou hast entrusted them, & faithfully dispensing ỳ word of reconciliation which thou hast committed to them.

Kindle in them the zeale of Samuell, that they may say, God forbid that wee should sinne against the Lord, and cease praying for the people, and

and ſhewing them the good & the right way. Make them with Paul to ſay, Woe vnto vs if wee preach not the Goſpell. And be pleaſed alſo ſo to bleſſe their endeuours, and to proſper their labors, by giuing them a dwze of vtterance, and by preſeruing them from vnreaſonable and euill men, that they may from euery part of the Land bring many ſheaues into thy barne, and that dailie thoſe that are ordained vnto life eternall may beleeue. And for a continuall ſupplie and nurſerie to thy Churches amongſt vs, bleſſe the Vniuerſities & Schooles of learning; let not thoſe fountaines, O Lord, be poiſoned with ante

popiſh

popish leauen: but grant that the doctrine which is according to godlinesse, beeing taught & professed in them in sinceritie, by the young plants there springing vp, the decaies of congregations abroad may be reuued, & euerie place may be furnished with a Pastor after thy owne hart, which may feed thy people with knowledge and with vnderstanding. And (Lord) restraine and reforme the greedinesse of those which muzzle their mouthes which should tread out the corne, and bring forth the foode of life vnto thy people, which respect not thy Lawe, but abridge the hire of the labourer, and say one to another; Let vs take to our

possel-

poſſeſsion the habitations of God. Throughout the Land and among all the inhabitants thereof, plant the true knowledge and feare of thee, loyalty to their ſoueraigne, obedience to all ſubordinate authoritie, loue and reuerence to their ſpirituall guides, vnitie of affection, mercy and compaſſion either to other. And inaſmuch as (O Lord) wee haue continuall experience of the malice of the diuel, in ſowing ỹ ſeedes of ſedition & treaſon in mens harts, and in rayſing vppe the ſonnes of Belial to ouercaſt (if it might be) the faire date of our peace, with a cloud of helliſh confuſion; wee pray thee, without whom no enter-

enterprises can be established to make void their hopes, & to discouer their practices, & (as thou hast hitherto euen miraculously done) to turn their deuises vpon their own heads for their own confusion. There come daily out of that pitte of Rome, many Locusts: & from that Sea, there is sent among vs a continual spawne of new conspirators: these encourage themselues in wicked purposes, they commune together to lay snares, mischiefe they imagine against the quiet of the Lande; It vexeth them to see the thriuing of the Gospel, and the growth of thy truth, and they do euen breath out threatnings and slaughters against the

the profeſſors thereof. Let not Moꝛde, their imaginations proſper, let their eyes fal out with looking for that day which they haue long deſired; Let thy hand, euen thy right hand, find them out: and if they belong not vnto thee, make them like a fiery ouen in the time of thine anger, deſtroy their fruit from the earth, and their ſeede from the children of men, put them apart, and make readie the ſtrings of thy bow againſt their faces. And as for vs, Moꝛd, ſuffer vs not to wex wanton with the bleſſings of peace, noꝛ to forget to render to thee accoꝛding to thy rewards beſtowed: but grant that thy kindneſſes may bind vs moꝛe ſtrongly

strongly vnto thée, and that we may resolue by thy grace to serue thée faithfully, who with vs dealest so graciously, and that in and for Christ Iesus sake thy sonne and our Sauiour. Amen.

A Prayer before meat.

SAnctifie, O Lord, vnto vs the vse of these thy creatures, of which by our sinnes wee haue made our selues vnworthy: Make vs sober and thankfull partakers of them: grant ỳ the end of our eating and drinking, may be, to be better enabled to serue thee, in our seuerall places, through Iesus Christ. Amen.

Another

Another of like nature.

O Lorde, it is not breade which we liue by, but the worde that procéedeth from thy mouth: lift vp our hearts, to looke vnto thée for a blessing vpon our meates, and vouchsafe vs ỳ gracious assurance of thy loue in Christ, that we may comfortably vse thy creatures as pledges of thy fauour, and be prouoked by them to giue vppe our selues to thy glorie, to serue thée in sinceritie all our dates, through Iesus Christ our Sauiour. Amen.

Another.

Humble our soules before thée (O Lorde) & cause vs to see ỳ smalnes of our desert, euen in

in respect of the least of thy mercies; Make vs to hunger after Christ, by whom onelie the free blessings of thy creatures is restored to vs; and giue vs to enioy these blessings heer prouided for vs, with reuerence and sobrietie as in thy presence, that our bodies beeing refreshed, our soules may praise thee, who art the giuer of all good, and that in Iesus Christ the righteous. Amen.

Another.

TEach vs to remember, O mercifull God, that it is thou, which to vs and to all thy creatures, giuest foode in due season: that so wee may take heede of all vnthankfull and

and vnthankfull vsing of these good things which in thy prouidence thou hast ordained for vs. Raise vp our affections, to long for that foode which endureth to eternall life, which Iesus Christ hath promised to giue vs, who is thy onely son, & our alone Sauiour. Amen.

Another.

TAke from vs (O gracious Father) all gloteny and excesse, all carnall feeding without feare, all minding of none but earthly things, all serving our bellies, without prouiding for our soules; make vs mindfull of thy presence, and careful so to behaue our selues in receiuing these creatures

creatures set before vs, that all that we do may be to thy glorie, and to the comfort of our soules, through Iesus Christ our Lord. Amen.

A Thanksgiuing after meate.

WEe magnifie thy name, O Lord, for all thy mercies, for the comfortable refreshing which thou hast now vouchsafed vs. Pardon, we beseech thee, our great vnthankfulnes, make vs more thankfull then heretofore, and carefull to shew the truth of our thankfulnesse in the duties of obedience to thy blessed will. Saue all thy Church, protect and blesse our gracious King, and

and his Realmes, the Quæn, the Prince, the rotall progeny, grant passage to thy gospell, comfort to thy seruants, and peace of conscience to vs all in Jesus Christ. Amen.

Another of the same nature.

BLessed be thou (O Lord) for these & for all thy gifts. Let thy mercie to our bodies, stirre vp thankfulnesse in our soules; & let our care to please thee in our liues, be a witnesse of the feeling wee haue of thy rich and abounda nt mercies towards vs. Bee gracious to all thy people through the the world, forgette not these Realmes nor thine annointed, our soueraign King, ỹ Quæn, the

the hopeful Prince, & the roiall progeny, disapoint ỳ enemies of thy gospell, and make it to growe in despight of Sathan, to the glory of thy name, and to the reioycing of the soules of all thy seruants, for Iesus sake. Amen.

Another.

WE return vnto thee with the bowing of our harts, al possible thanks (O gracious GOD) for thy loue and bounty towards vs thy vnworthy seruaunts, for electing vs, for sending thy son to die for vs, for calling vs vnto a liuely hope by the gospell, for creating, for preseruing, for feeding vs at this present.

O stirre vs vp, to giue our selues vnto thée, and to consecrate our whole spirits, soules and bodies to thy glorie, al our daies. Saue al thy church, &c. As in the first thanksgiuing.

Another.

AS thou hast filled our bodies (O Lord) with thy good creatures far aboue our best deseruing, so be pleased we pray thée, to season our soules, and to endue vs with all spirituall blessings in heauenly things; that in all our life that yet remaineth, wee may be meanes of glory to thy Name, of credit to thy gospel, and of much comfort to thy seruants. Preserue thy church,

protect this whole state, and the chiefe head thereof King Iames, his Queene, his heire, and whole posteritie, the Coū-cell, the Nobles, the Magi-strates, the Ministers of thy word, comfort the harts of all thy seruants, stablish vs all in thy truth, & keepe vs for euer to thy selfe. Amen.

Another.

ACcept we pray thée (most louing Father) this our sacrifice of praise, which for these and all thy fauours, we héere offer vp vnto thy Maiestie. Looke vpon it in the worthines of thy sonne, and for his sake, enable vs to a chéerefull seruing thée in singlenesse of hart,

hart, and in vprightnesse of conuersation all our dates. And looke mercifully vpon the whole body of thine Elect, liuing vpon this earth wheresoeuer. Multiply thy mercies vppon the seuerall Churches vnited vnder the gouernment of our gracious King, poure out thy graces vpon him and his, continue the truth of religion to vs and our posteritie, enlarge the kingdome of grace, and hasten the kingdom of glory, and preserue vs by thy power thereunto, through Iesus Christ, our onely Saviour. Amen.

FINIS.

A Table of the Prayers *contayned in this Booke.*

(·.·)

A Prayer to bee prepared and enabled to pray. page 1

A Morning prayer for priuate families. page 5

An Euening prayer for priuate families. page 18

A Morning prayer for a priuate perſon. page 36

An Euening prayer for a priuate perſon. page 45

A more particular Morning prayer for the Sabaoth day. page 55.

A prayer before the hearing of the word. page 64

After the hearing of the word. page 72

A Prayer before the receiuing of the L. Supper. p. 78
A Thanksgiuing after. 84
Before a iourney. page 86
After a iourney. p. 91
The Christians sute for grace to liue vprightly in his personall calling. page 95
His petition to bee armed and prepared for afflictions. page 102
A prayer for the afflicted, in what kind soeuer. page 109
A prayer in respect of some losse, as of honor, goods, &c. page 117
A prayer fitted to the losse of an especiall friend, as Father, husband, &c. page 123
The Orphanes lamentation. page 128

The

The Captiues prayer take by a forrain enemy, or otherwise imprisoned for debt, or vpon like occasion. page 136

The slandered person, laden with vniust reproches, commendeth his case to God. page 143

The persecuted for a righteous cause, and brought into hazard of libertie and life, is directed. page 149

Some barren *Hannah*, or childlesse *Elizabeth*, desiring to be blessed with fruit of bodie, prayeth. page 156

A prayer applied to the state of a man inwardly perplexed with ꝧ horror of sin, with doubtings of Gods fauour, and with tentations of

ſathan, tending to deſpaire. page 162

A prayer then needful, whē a man hath ſome ſpeciall cōbate with ſome one or moe ſpeciall ſinnes, againſt which he deſireth victory. pa. 176

A prayer againſt worldly-mindednes, diſtruſt of Gods prouidence, & the too cloſe cleauing of the affections vnto earthly things. pa. 182

Againſt hypocriſie. p. 192

Againſt backe-ſliding in religion, and for increaſe of zeale. page 198

Againſt hardneſſe of hart. page 206

Againſt vnclean luſts, and for the ſuppreſsing of all vnchaſte & vicious affections. page 213

Againſt malicioufneſſe, hardnes to bee reconciled, & deſire of reuenge. pago 220

Againſt pride, and the affectation of exceſſe and noueltie in apparrell. pa. 229

A prayer of humiliation & ſorrow after ſome ſpeciall ſin committed. page 236.

A praier in reſpect of death, needfull at all times, but eſpecially in ſickneſſe. p. 247

A prayer more ſpeciallie fitted to the ſtate & occaſions of a ſick man. page 257

At the very point of death. page 267

A Direction for thoſe who deſire to performe the Chriſtian dutie of praier for them whō they come to viſit. 274

A thanksgiuing for a sicke man, after recouery. pa. 279
A prayer for a woman in her trauaile. page 283
A thanksgiuing after deliuerie. page 285
A prayer for those who are employed in the assistance of a trauailing woman. p. 289.
A thanksgiuing when God hath blessed their paines. 291
A prayer for a Souldiour fighting for his country. 294
A prayer for a man trauailing by sea about his lawfull businesse. page 298
A prayer applied to the state of a Malefactor, condēned by law to die, &c. 304
A prayer rising out of the serious meditation of the last Iudgement. page 313

A prayer fitted to the time of warre. page 322
Another like, respecting the time of dearth, &c. 326
Another like, applied to the time of som great contagion. page 334
A prayer in the time of tempest, as thunder, &c. 339
A meditation or prayer for a poore man. page 346
Another for one whō God hath enriched, &c. page 355
The Magistrates or Iudges prayer. page 364
The peoples prayer for their Gouernours. pa. 370
The Pastors sute. pa. 377
The prayer of the flocke for their faithfull Shepheard. page 390

The Students prayer. 397
The person intending mariage is directed. page 405
The maried persons their joynt request to God. 410.
A Direction for him whom GOD hath made a father or gouernour of a family. 415
The sonnes or daughters petition, in respect of parents. page 422
The seruants supplication in respect of his place. 428
The prayer of the aged. page 434
The prayer of youth. 441
A prayer for the whole state. page 446
Prayers before meate. 466.
Thanksgiuings after meat. page 470. 471. &c.

FINIS.